

CANADIAN JEWISH REVIEW

VOL. IX. No. 47

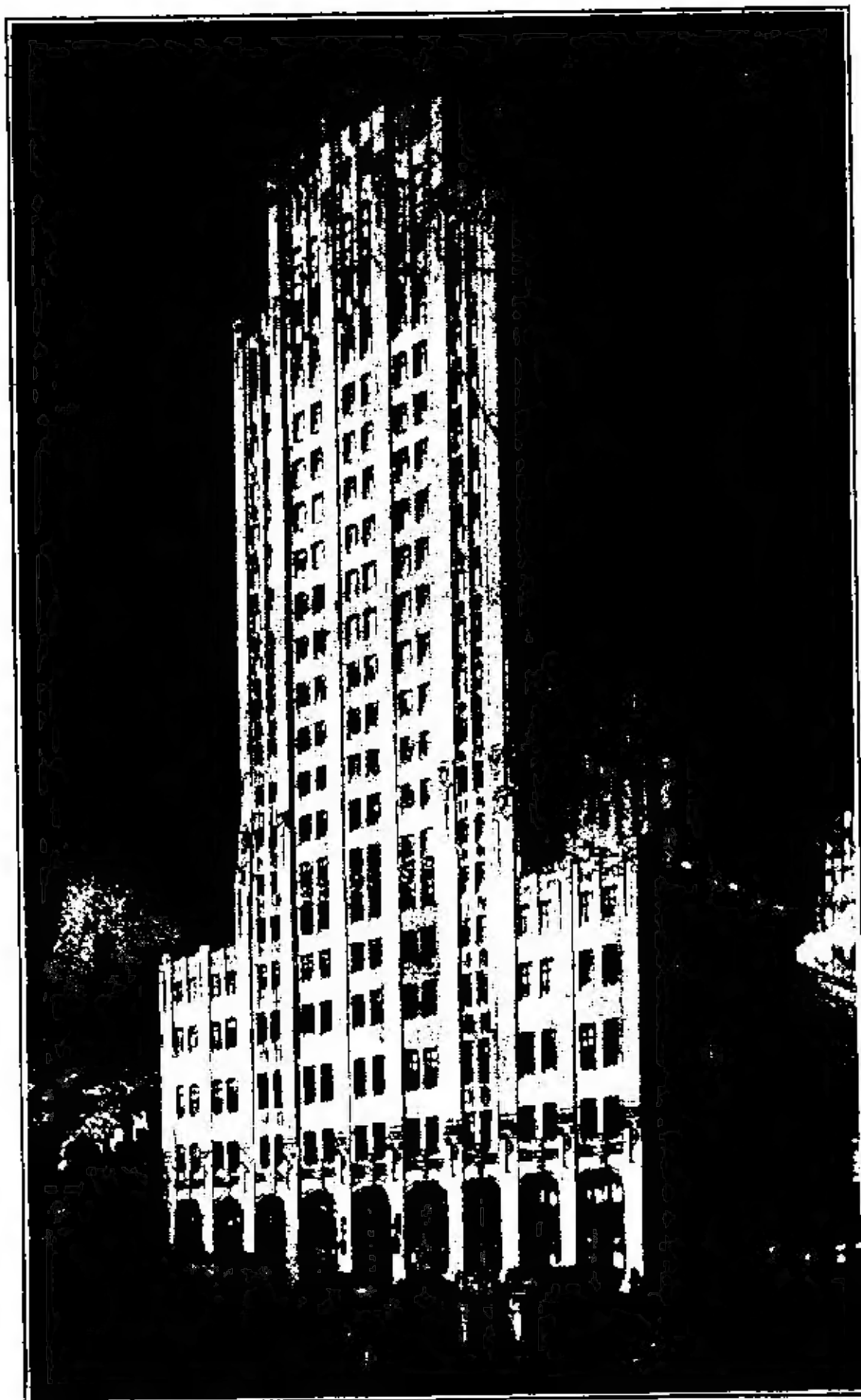
TORONTO, ONT., SEPTEMBER 14, 1928—ELLUL 29, 5688

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Rosh Hashonah Number

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very happy new year
1928 5689*

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CANADIAN JEWISH REVIEW

Vol. IX.

TORONTO, ONT., SEPTEMBER 14, 1928

No. 47

Editorials

ROSH HASHONAH—THE FESTIVAL FOR THE INDIVIDUAL

BY RABBI FERDINAND M. ISSERMAN

There is a uniqueness about the ten penitential days ushered in by Rosh Hashonah and concluded by Yom Kippur. They differ radically from other Jewish festivals. Succoth, Pesach and Shevuoth commemorate historic events and were great folk celebrations. They concern themselves with important occurrences in Jewish national life, such as the period of desert wanderings, the exodus from Egypt and the giving of the law on Sinai. But the ten penitential days are associated with no historic happenings. They are festivals for the individual. They concern themselves with his soul, his relationship to his fellow-man and his God, and therefore have acquired and maintained a hold on the imagination of the Jew. After all historic memories may grow weaker, a prosaic individual may not be thrilled by desert wanderings. A modern Jew, who knows no Torah, may not exult over the giving of the Torah, and an emancipated one may not care to recall memories of Egyptian slavery. Hence Succoth, Passover and Shabuoth have lost for some part of their original appeal. But these Yomim Noroim are different. They are observed by all Jews. Synagogues are crowded—even the most skeptical attend—because the need which called Rosh Hashonah into being is still vital. The modern man even as the man of antiquity longs to know the origin and destiny of the individual life. The modern man needs to re-examine himself, his standards, his achievements, his life. Rosh Hashonah and Yom Kippur have retained the supreme hold on the imagination of the Jew because they function as effectively to-day as they did in other eras.

Tradition has it that on Rosh Hashonah the books of judgment, which contain a roll call of all the living, are opened in the heavens. Each individual is appraised in the divine court, and judgment is passed according to his moral worth. The good are written down for life, the wicked for death. On the in-betweens no judgment is passed. For them these ten days of penitence were created, that by prayer and repentance they might win a favourable verdict from the God, who desires not the death of the sinner, before the sealing of the judgment at the close of Yom Kippur.

Opinions may vary as to the theology behind this tradition, and valid exceptions to it are possible. The wicked do not all die, certainly not physically, though spiritually they destroy themselves. Nor are all the righteous rewarded with life. But though we may reject some of the theological notions back of the tradition of the penitential days, we still stand in need of a challenge for self-examination, of a sense of weaknesses and of shortcomings, of a message that none are doomed perpetually no matter how perverse their record, of an opportunity for rededication and consecration to the ideal values of life.

Our business may grip us too much. Our pleasure may absorb us too completely. The speed of the age with its motors and aeroplanes, its motion pictures and radios, its telephone and telegraph may give us little pause for reflection, for self-examination, for an opportunity to evaluate our lives in the light of eternal values. Thus

ROSH HASHONAH

One need not be religious in the ordinary sense of the term to appreciate the full beauty and significance of the vast symphonic arrangement of spiritual tones which make up the Rosh Hashonah celebration. Indeed it may be said, though it sound paradoxical, that the practice of superficial piety is a bar to the attainment of true sentience to the fine vibrations of a profound work of art such as the ensemble of Rosh Hashonah services. Whistling or strumming a cheap jazz tune is certainly not a help to the enjoyment of a complicated bit of orchestration. In the long run, continued practice of shoddy art will render one unfit to judge and enjoy real art. It will not be straining the analogy to say that a persistent course of uninspired theological acquiescence will dull one's susceptibility to deep spiritual values. The conformist will content himself with performing the external rites of religion without being aware of the revolutionary qualities of the genuine religious experience. He will go to the church or synagogue, mutter his prayers, listen to the sermons, and consider his accounts with religion squared. The coinage of religious concepts which he is accustomed to bandying will not suffice to procure for him access to the great storehouses of religious emotionalism.

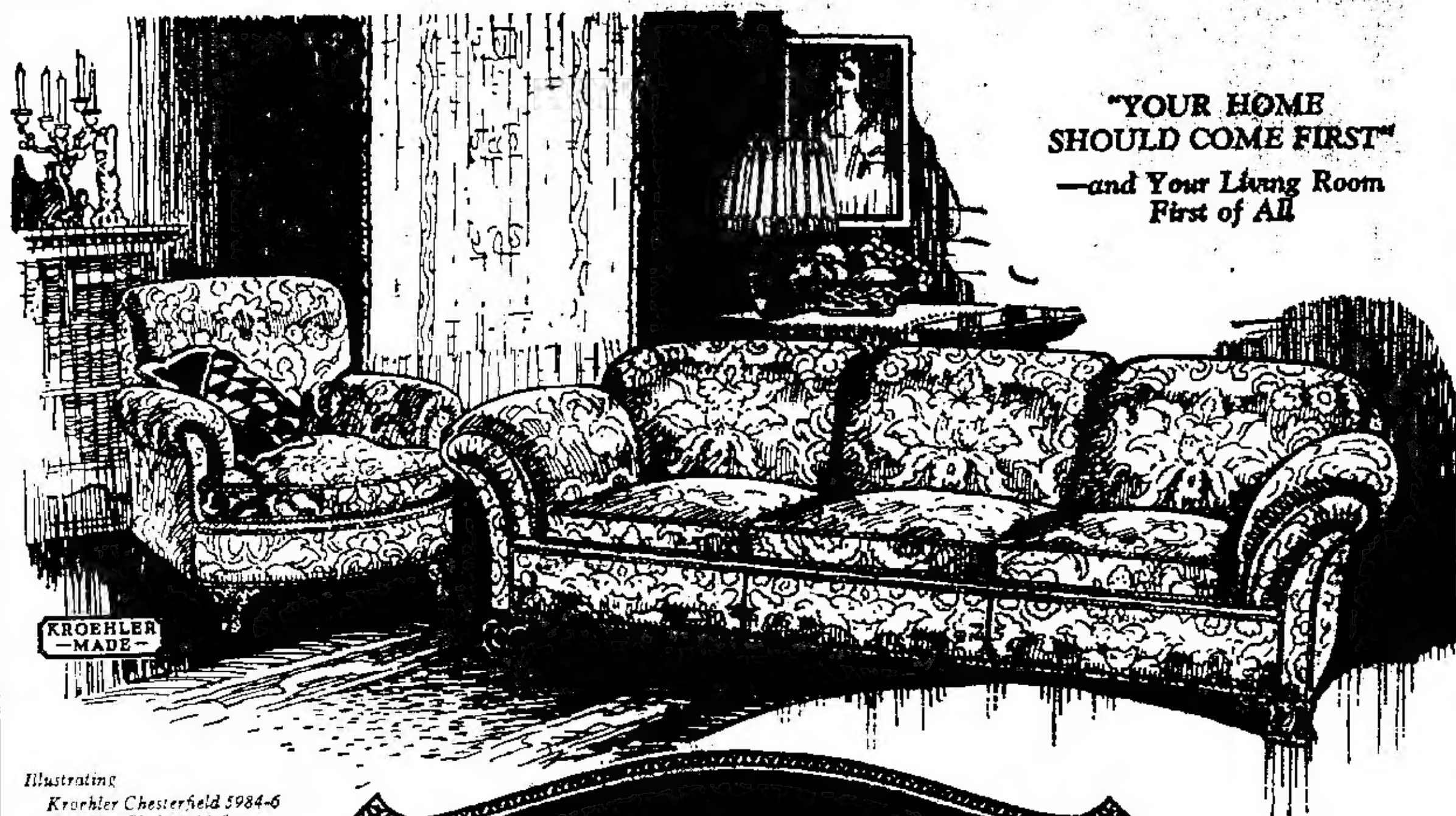
Consider the tremendous volume of religious feeling which is stored up in the festival of Rosh Hashonah. It took an extraordinarily profound life to nurture and evolve an institution like Rosh Hashonah. The element of temporal change is a minor one in the economy of the festival. The chief feature is the great capacity of a people to transcend their daily concerns and to enter into a harmonious communion with the ultimate values of life.

The Rosh Hashonah observance as we see it here nowadays is of little value. It is a cheap copy of a beautiful masterpiece. But when one contemplates the qualities of the institution as it was until recently, one cannot but be struck with awe at the immensity of its spiritual content.

Two days dedicated to religious meditation! Our forefathers did not trifle with their time on this holiday. With but brief interruptions they spent their entire time in the synagogues. Some even passed the nights in the House of God. They had an ample supply of recitative prepared for them to read and meditate on. Every word of the prayers, understood in its setting, is a song of love bursting forth from a deep well of religious emotion. Poets and singers were overcome by a great passion for God. They devoted their genius to the contemplation of the attributes of God. And they impregnated their every word and rhythm with a tremor of feeling. And when the Jewish worshippers gathered at the synagogue they found that their tenderest feelings and fondest thoughts in relation to God were delicately expressed in beautifully cadenced poems.

And in reciting these lyrical expressions of religious devotion the burning love within them fused with the sentiments impaled in the recitative and an atmosphere was created of flaming religious passion. Words, lines—to these were added the expressive touches of punctuation of silence and pauses, and staccato interjections and the colorature of the shophar's weird blasts, and the amplification of gestures and

CONTINUED ON PAGE 132



**"YOUR HOME
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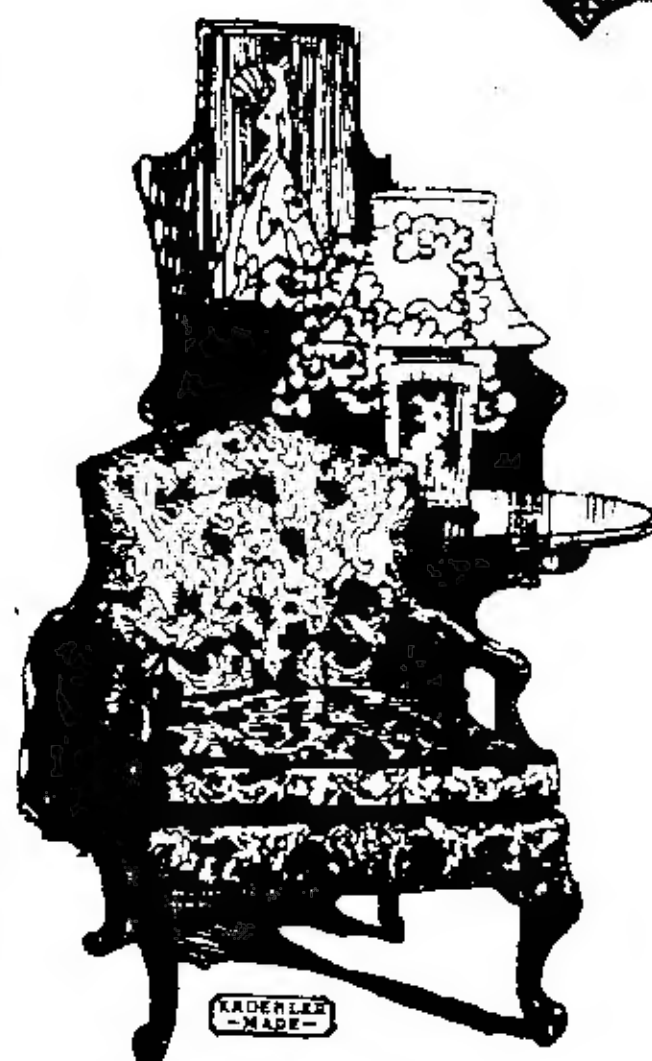
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Rosh Hashonah Greetings

From the Prime Minister of Canada

On the occasion of the Jewish High Holidays in celebration of the New Year on September 15th, I am pleased to avail myself of the opportunity to extend my warm personal greetings to the Jewish citizens of Canada and my cordial good wishes for their continued happiness and prosperity throughout the coming year.

W. L. MACKENZIE KING.

From the Premier of New Brunswick

The roots of our faith are to be found in the history of your race. The Ark of your Covenant is ours also. For us, as well as for you, Moses bore the tablets of the law to the waiting multitude. Through all the story of war and of wrath and of vengeance, which your sacred historians have given to us, there always sound the silver notes of justice and mercy and peace. These, with the priceless record of teaching of human liberty—a teaching which no other religion of its time has given to the world in such degree—form our common inheritance from the past. We, therefore, in spirit, celebrate with you the entrance into a New Year which, if we make it so, may also be a year of jubilee in which the slave shall find his freedom and the burdened earth rejoice under showers of mercy.

JOHN B. M. BAXTER.

From the Prime Minister of the Province of Quebec

On the occasion of the celebration, by our Jewish fellow-citizens, of their High Holidays and Day of Atonement, I take much pleasure in congratulating them on their endeavour to contribute in every possible way to the progress and development of our country.

The problem that had sprung up with respect to the education of their children in the Province of Quebec has been submitted to the highest tribunal in the British Empire, and a solution has been suggested that may give complete satisfaction to each and all.

I hope that the Jewish population of the Province of Quebec will always have cause to be fully satisfied with the spirit of tolerance and understanding by which each government has in turn made it a rule to abide.

L. A. TASCHEREAU.

From the Premier of Ontario

In connection with the celebration of the Jewish New Year and Day of Atonement, I desire to tender an earnest expression of good-will and good-fellowship to our fellow-citizens who participate in these observations. My earnest hope is that by preserving and cherishing the high traditions of their faith and origin all the various peoples of Canada will serve to promote the essential unity and progress of our common country.

G. H. FERGUSON.

From the Premier of Manitoba

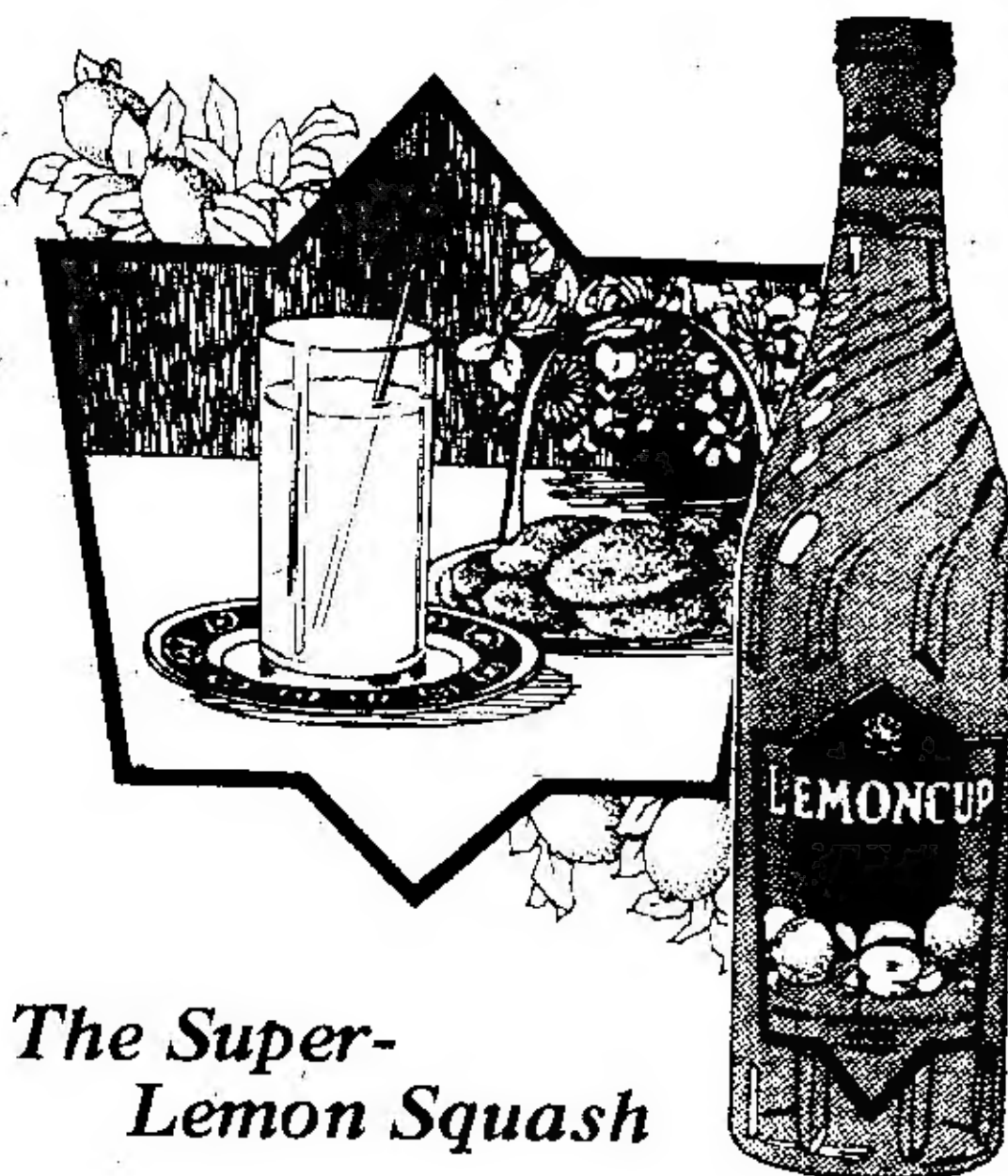
The round of the months brings once more the approach of the season when the beginning of the Jewish New Year is marked by the ancient and beautiful observances and ceremonies which for century after century, down the ages, have formed part of the fabric of Jewish life. It is with special pleasure that I welcome the privilege of extending on this occasion my sincere good wishes for peace, prosperity and happiness to every member of the Jewish community and to every Jewish household in our province.

From the most ancient time of which there is record no people has given the world a higher example of family life, no people has cherished a more inspiring conception of the holiness of the home. To the Jewish people the High Holy Days have always meant a serious looking backward over the past year and a looking forward in the same spirit to the duties and obligations of the coming year.

This is the spirit of which the world stands in the greatest need. Faith in the strength of right living and in the power of righteousness is the reality which does not pass away, and through which humanity can work out the fulfilment of an ancient promise. In the light of these thoughts I desire to express again sincerely, with all my heart, my greetings and best wishes to my Jewish fellow-Canadians.

JOHN BRACKEN.

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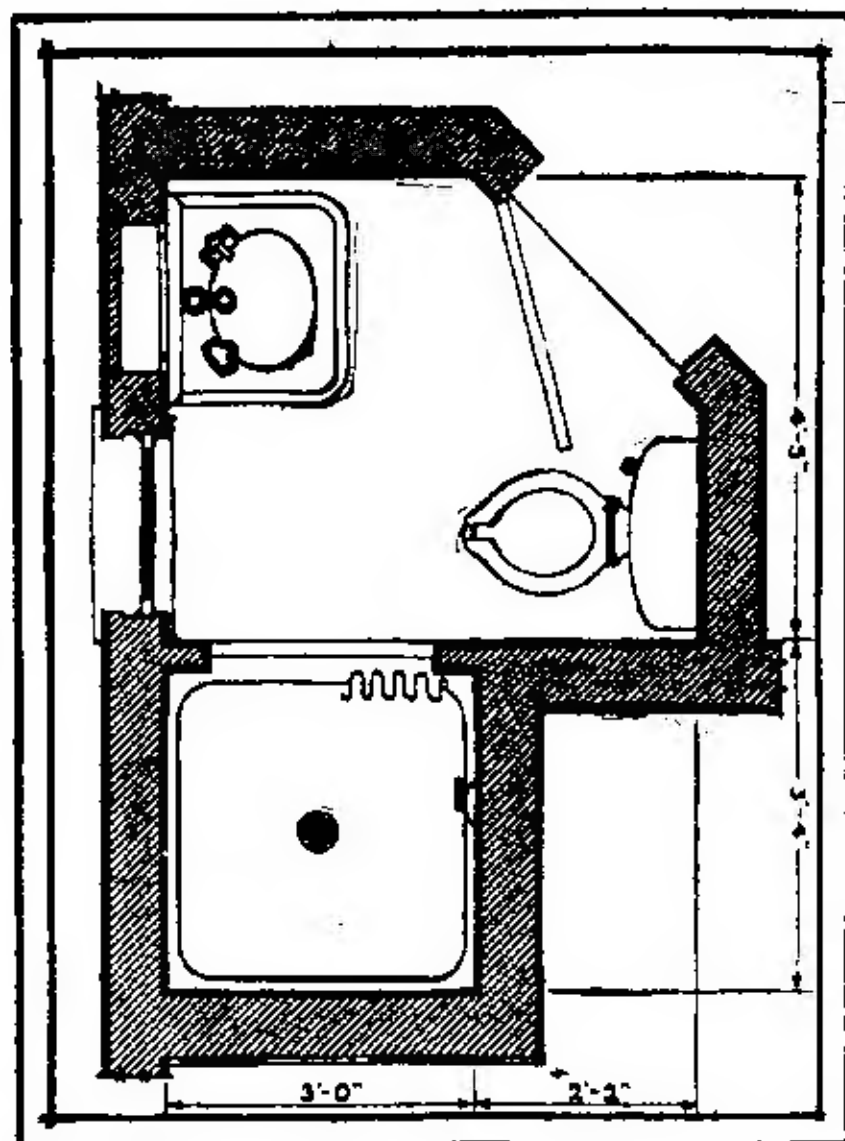
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HAPPY AND PROSPEROUS NEW YEAR.

Every Friday

To all the Jewish communities of Canada the CANADIAN JEWISH REVIEW wishes great good fortune this new year. May it be the very best year they have ever known, made of the blessings and joys of life, the fulfilment of many wishes!

The CANADIAN JEWISH REVIEW will soon begin its eighth year. During that time it has been criticized for being Zionist, for not being Zionist, for not being Reform, for not being Orthodox, for being too critical, for being sweet and Rotarian, for being radical wolf, for being conservative sheep, for having no set policy et cetera, et cetera, and for seven years. Should an editor shake with palsy long before the age for it? Only when accused of having no set policy when one of the things objectionable to the editor is just that thing—a set policy. The REVIEW has four editorial writers when some of them are not in Saskatoon or Moscow, and then it has only two too poor to travel. When these four are working they never consult each other or the management of the paper on what they intend to write each week. The paper trusts to their taste, judgment and common sense and all four may write different views on the same subject the same week if they like. The REVIEW maintains an editorial forum in which the speakers are of widely different points of view. There is no other English-Jewish newspaper in the entire world of which this can be said.

Occasionally from high sources comes praise like wine that takes ten years off the aging management. The latest in black and white is over the signature of one of the famous Jewish leaders in American life. He says the letter is not for publication but you may share it anyway, and see his name later in this office the next time you drop in. He writes: "I have wished to write to you for some time in order to express to you my deep satisfaction in your editorial references to the recent Zionist difficulties in America and particularly to refer to your editorial of August 3 by A.B.B. on the Actions Committee Conference. I know of no Jewish weekly in America that is, from week to week, dealing as courageously and wisely and effectively with Zionism and other problems as is the CANADIAN JEWISH REVIEW. This letter is not for publication, is not worth publishing, but I merely wish you to know with what interest and appreciation, though a fairly busy man, I follow your editorial pages."

The above letter comes from the United States where English-Jewish journalism is in a deplorable state. Community papers there, padded with nice, ineffectual words, go unread and most of the time unopened. These papers are community door mats wherever door mats are indicated. Their pages are open to propaganda of all kinds. They give themselves without stint or limit or discrimination to Jewish causes and live innocuous lives. For all that, as they might say, they hardly make a go of it. Many an editor or business manager has shaken his head over the independent stand of the CANADIAN JEWISH REVIEW and heaved deep sighs and wondered. They have done this for seven years during which this paper has grown steadily in spite of being independent and exhibiting backbone and self-respect.

The Jewish scene at which this paper peers is very race-conscious. It is interested in and loyal to its Jewish papers and institutions. The CANADIAN JEWISH REVIEW appreciates this interest and loyalty. As the Jewish communities serve it and help it to grow so will it serve them and help them in the many ways it can. To all of them it wishes great good fortune this new year. May it be the best year they have ever known, made of the blessings and joys of life, the fulfilment of many wishes!

f.f.c.

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH
NEWS AND VIEWS

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Rabbi Harry J. Stern

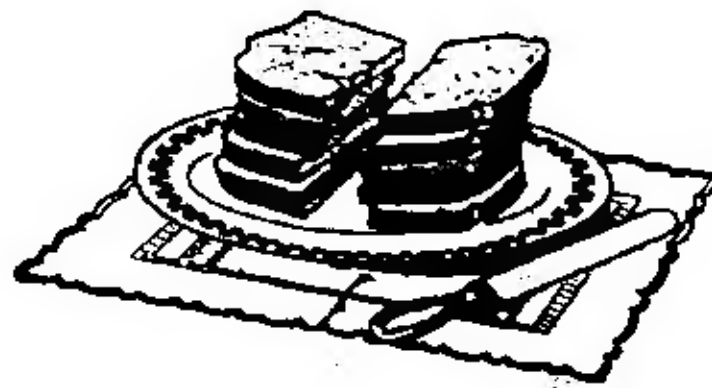
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Rosh Hashonah Greetings

From the Premier of Alberta

I have great pleasure in wishing to the Jewish citizens of Alberta and Canada all good wishes for their individual and collective happiness and prosperity on the occasion of their New Year.

The Jewish people have, by setting up a high standard of civic ideals, won the esteem of the rest of the community, and by the unwavering adherence to these ideas they will surely achieve great things not only for themselves but the community at large of which they form a part.

J. E. BROWNLEE.

From the Premier of Saskatchewan

Certain annual events such as the High Holidays in celebration of the New Year and Day of Atonement which the Jewish people the world over are preparing to observe, have come to be regarded as "milestones." They mark the ending of a definite period and the start of a new, and naturally, I think, they have acquired a solemnity which has in it something more than racial and religious loyalty and tradition.

"It is greatly wise to talk with our past hours, and ask them what report they bore to Heaven," one of our poets has said. We find, therefore, that celebrations such as these the Jewish people plan are conducive to individual stock-taking as affects the past, and to high resolve to better things as affects the future.

So my sincere wish on the occasion of your celebration of the New Year and Day of Atonement is that the Jewish people resident in Canada, as a people, standing, I hope, at the threshold of a new era of happiness and prosperity, dedicate themselves to loyal service to the province and Dominion in which they have found that haven of refuge and freedom from discrimination which their forefathers sought through the ages to find at last under the British flag.

The Jewish population of Saskatchewan is not large, but its members are making a material contribution to the culture and development of the province. They have commended themselves as citizens of a high type, thrifty, moral and industrious, and are finding

Saskatchewan a worth-while place in which to fashion a home for themselves and for their children. Saskatchewan as a home province, Canada as a home land, deserve the love and service of loyal sons and daughters of whatever race or creed they be. I bespeak a place for this love and loyalty in the services of a reconsecration which mark your celebrations.

JAMES G. GARDINER.

From the Provincial Secretary of Ontario

Noting the fact that the 15th of September ushers in the Jewish High Holidays and celebration of the New Year and Day of Atonement, I have pleasure in extending to all your readers my hearty good wishes for prosperity, health and happiness, urging upon them their duty to live up to the noble traditions of their ancient race by maintaining the best standards of Canadian citizenship. Canada for many years past has extended the fullest possible rights of citizenship to the Jewish race, and as Canadian citizens they enjoy the protection of just laws impartially administered, together with full freedom of thought and act within such laws, and it should never be forgotten that these privileges call for an equally unreserved recognition of that responsibility that the Jewish race shares with all other Canadians,—to conduct themselves as exemplary citizens, and to strive always for the highest standards of thought and action, not only in public but in private life.

Trusting that a high resolve to keep in mind the obligations that go with the enjoyment of full citizenship will constitute a prominent part in the solemn celebration next month by our Jewish compatriots, and renewing my good wishes for all prosperity.

Believe me, yours sincerely,

L. GOLDIE.

From the Premier of British Columbia

September 15th this year ushers in the Jewish High Holidays in celebration of the New Year and the Day of Atonement. On this occasion I would like to take the opportunity of extending to the Jewish people of Canada a message of goodwill and fellowship, together with my most cordial wishes for their prosperity and happiness.

Yours faithfully,

S. F. TOLMIE.



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COMMENTARIES

By Rabbi Harry J. Stern, of Montreal
Associate Contributing Editor

Greetings!

To the readers of Commentaries everywhere, to all my critics, who dislike my orthodoxies or heterodoxies, to my fellow Jews and my fellow Christians, to the good Jewish people of Helsingfors, Finland, who entertained me so royally this summer, to the Soviets who made my tour in Russia so comfortable; to the Berlin Jewish community for its splendid hospitality during the conference of the World Union for Progressive Judaism; to the captains of the Laconia, Oberon and Resolute, the fine ships that brought me safely to my destinations; to the very charming people I met on these boats—to all I wish a very happy year.

I MISSED A LOT

My, I missed a lot this summer because of my absence from the city! There was the Kosher meat strike, the golf tournaments and "gossip"—threads of which I am picking up here and there, and the Habonim controversy, I mean its heated discussion about the sacred garments these builders of Zion like to wear. I could have "written up" these in Commentaries. I missed it! However, there are more exciting things to be observed and studied in this little world of ours. Even "Old Orchard" with its enticing bathing resort could not keep me in this section of the world. Hence, Finland, Russia and Germany were the places of my summer outings. These I shall write about after the Holy Days. Be patient, dear Reader.

TASHLICH

According to the old ritual, on the afternoon of Rosh Ha-Shona, groups of worshippers go to river banks and make the motion of casting something away from themselves into the water. This ceremony is best known as Tashlich. The motive of this custom, whatever its early origin, is found in the book of Micah—"and thou wilt cast all their sins into the depths of the sea." Here then is a suggestion for us on Rosh Ha-Shona 5689! At the threshold of a new year we are to cast aside the things that make of us humans small creatures and narrow individuals. Suppose we do hold different points of view concerning the interpretation of religion, why be intolerant? Why doubt each other's motives? One may be as worthy and at least as honest as the other. Let us cast aside congregational jealousies. Let us drop our snobocracy and conceit. Let us think in terms of open-mindedness and kindness, of love and fellowship. Above all else let us remember Emerson's thought: "Nor knowest thou what argument, thy life, to thy neighbour's creed has lent?"

"SYNAGOGUE BEGGARS"

Funny indeed is it not? Have you observed Jews who neglect the synagogue all year, and at the Holy Day Season come "bargaining" for seats in Shul? No, it isn't funny! It is rather tragic! Why not support a synagogue all year around? In Montreal there are many synagogue Beggars. They are also to be found in other cities. Of course, being absorbed in religious matters I sometimes cannot understand how a Jew can carry the name of Jew and not affiliate himself with the very institution which marched with our people throughout the centuries; that institution which saved us from destruction—the synagogue. If you believe in the synagogue on Rosh Ha-Shona and Yom Kippur, have faith in it the other three hundred and sixty-two days of the year. Support it materially and personally; for the Temple, the Shul, is the symbol of all that is sacred and beautiful in Jewish life. Shame on you if you are a poor synagogue beggar. And some of you synagogue beggars have plenty of money and material goods. But you are no longer "monotheists" but "money-theists." Double the money!

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The Mantle of Elijah

By MOLLIE GOLDBERGER KLAF

Through the dull haze of a murky autumn afternoon, the inhabitants of S— awaited the coming of the great Judgment Day.

Heavy rain clouds hung low over the simple farms of the little Jewish community. Off in the shadowy distance boomed the ceaseless cannons of the invaders' forces, and the monotonous recurrence of their sound struck an added terror into the people's hearts on the Eve of Yom Kippur.

Leaning heavily on his gnarled hickory stick and holding the hand of his faithful little guide, Moshele, Reb Nason, the blind cantor of S—, wended his tottering way to the synagogue at the end of the town. Though his strength was failing rapidly, the old man held his hoary head high. His great moment was approaching—the moment when he would hold his little congregation spell-bound as he passed down the aisle and raised his

sonorous voice in supplication for them to the Lord.

Little Moshele's heart beat fast as he walked beside the old man, and measured his eager step to the faltering pace of Reb Nason. The great man had whispered a secret to the child and the little mind of Moshele was trying to grasp its enormity. This was to be Reb Nason's last Yom Kippur, for he himself had said so. But how did he know? Moshele wrinkled his brow and puckered his lips. Little Moshele was to take his place some day as a great cantor, the successor to Reb Nason, for, he, too, had a sweet, flute-like voice! But one had to be a big man to be a cantor and Moshele was so

little! The child sighed. The problem was overwhelming his little mind.

"Nu, Moshele," broke in Reb Nason's voice on his reflections, "let me hear you sing me that Kol Nidre tune I taught you."

The child was alert in a moment. Reb Nason's word was law with him since the old cantor had opened his home to the little orphan a year ago, at the death of his parents in the conflagration that had razed their humble home to the dust.

Sweet tones soon rose on the chill air and the inhabitants of S— stopped a moment in their preparations for Yom Kippur to listen to the bell-like rendition of Kol Nidre.

Moshele's little face was flushed with exertion as he ended his singing, and he looked up into the benign countenance of Reb Nason for words of approval.

"Moshele, my child, remember," Reb Nason's voice had a note of stern admonition in it, although his hand rested affectionately on the child's head, "this is my last Yom Kippur. I feel it." His hand travelled tremblingly to his heart. "Some day you must take my place in the world. You shall sing and they will marvel. Then you will tell them that Reb Nason taught you, for though his eyes cannot behold you, his soul has felt itself quiver and rise to heaven at the sound of your angelic little voice."

Moshele did not understand everything Reb Nason said, but he trembled at the intensity of the old man's feeling.

"Here, Moshele, give me my Talith," he whispered to the child at the conclusion of his exhortation.

Moshele handed him a worn red velvet bag in which his large woollen "Talith" reposed.

"Take it out, my child."

The child obeyed wonderingly.

With trembling fingers Reb Nason unfolded the old "Talith" and wrapped it about the little shoulders of Moshele. The child looked at him in amazement.

A soft glow, such as Moshele had never seen before, illumined the patriarch's shrunken features. He raised his sightless eyes to heaven as he spoke gently to Moshele.

"Now, my child, I have put the cloak of Elijah around your shoulders, even as the prophet ordained his successor. Now you will take my place, Moshele."

They stood there thus for a moment, the venerable old man invoking the blessings of the Lord on the tiny figure he held in fond embrace, and the child, awe-stricken by the solemnity of an occasion only the passing of



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BY ————— FRIEDA FRIEDMAN

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Eleanore's high heel stamped a nervous rap-a-tap on the pavement. She clenched her fist and shook it at the tall, impersonal building from which she had just emerged. She hated it—hated all tall, impersonal New York buildings in which impersonal people glanced over your application and with an impersonal smile said, "I'm sorry, but you don't quite qualify for the position." Or perhaps they gave you the more encouraging but just as hopeless dismissal, "We're going to interview applicants all day. We'll notify the one we select to-night."

It was two weeks since Eleanore had hopefully set out to find a job. Her funds were getting low. She had to have a position. There was no one in New York from whom she could borrow, and she would not return to Harmsville to play the governess to her brother's children.

But why didn't she qualify, she asked herself. She had experience, youth and a certain amount of good looks. And yet, evening after evening, she waited in her room, rushing downstairs at the sound of the telephone bell, praying inarticulately that the voice at the other end of the wire would tell her to report for work.

Not even to herself would she admit that she was tired and depressed. Perhaps, she thought as she stood in front of the tall building, perhaps she had overlooked an advertisement in the Help Wanted Column. To assure herself she went into the lobby and scanned the page.

The elevator door had just opened and a young man

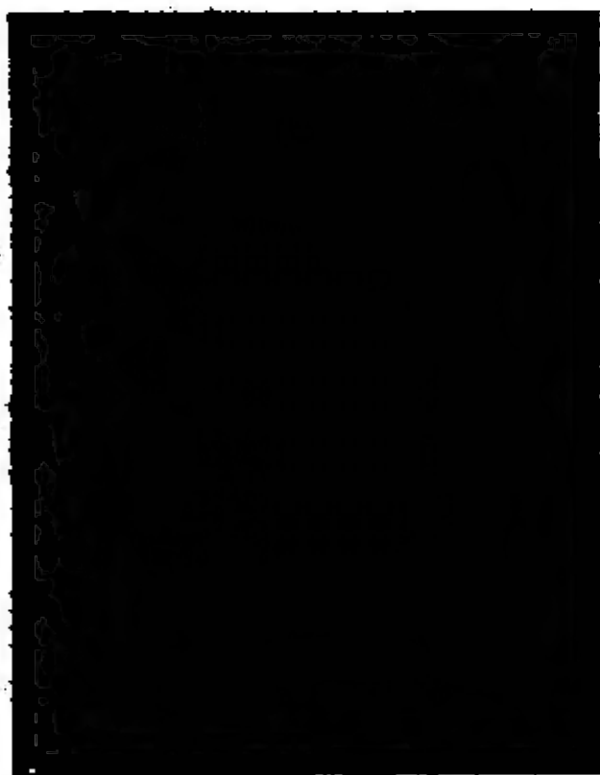
hurried out. One young man, less intent on saving seconds than the others, noticed the girl against the wall. Almost

any girl interested Jim, and this slim young person with the frowning blue eyes and the blonde hair showing from

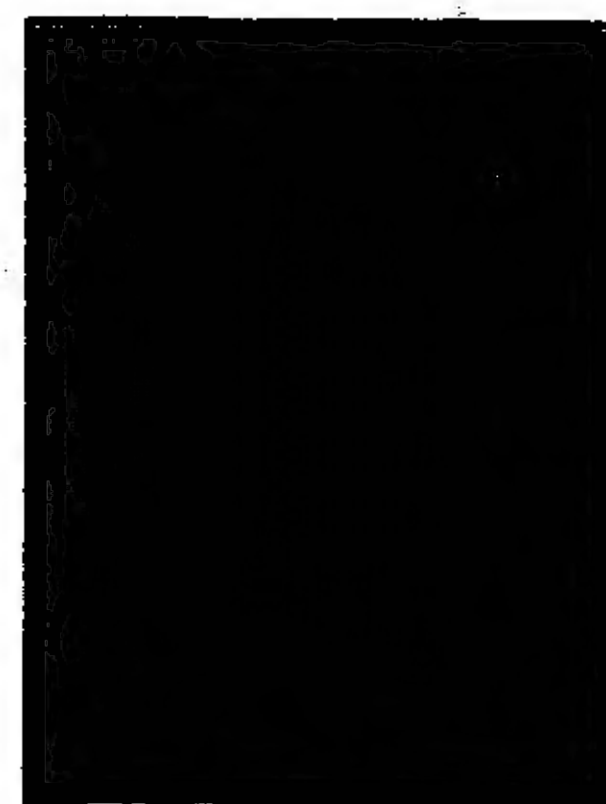
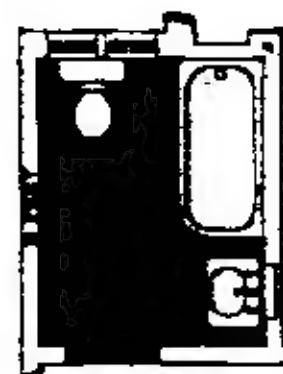
under her snug hat certainly was attractive. He walked up to her and looked over her

Continued on page 94

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A New Tower of Babel

Man, the Master Builder, Must Recreate Concept of World Unity Out of Present Day Confusion

By STEFAN ZWEIG

Adapter of "Volpone," Author of "Conflicts" and Other Notable Works
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(Translated from the German by Louis Rittenberg)

The most profound legends of mankind are governed by their earliest sources. The symbols of origin have an extraordinary poetic power, and at the same time tend to forecast all subsequent momentous episodes of history in which peoples achieve regeneration, and epochs have their inception.

Thus in the Bible, on the pages dealing with incidents following

Infinite, a glimpse into which they craved.

And so they assembled and said:

"Very well, then, let us build a city and a tower, the peak of which shall reach into the sky; that will make us known for all eternity."

Thereupon, they united, kneaded clay and baked bricks, which were soon reared into a tower that reached away up to God's celestial chamber, to His constellations.



Stefan Zweig, long a literary luminary in Europe, recently won recognition in America. Last year his book, "Conflicts," was acclaimed as a masterpiece of fictional writing, while this year the Theatre Guild's production of the play, "Volpone," has been among the few really notable offerings of the dramatic season. In the exclusive article here printed, Herr Zweig advances a novel and persuasive theory as to the basic cause of human discord throughout the ages. It was written during the third year of the World War and appears in English for the first time. Other brilliant contributions by this gifted continental writer will be forthcoming in our columns.

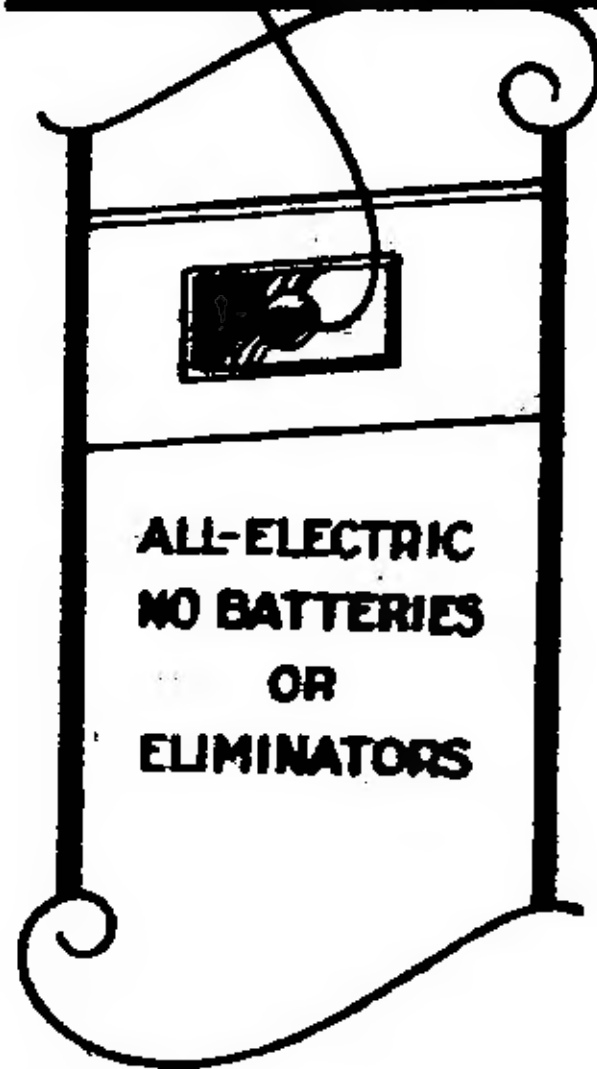
close upon the chaos of creation, a wondrous myth is related. It appears that at the time, though as yet scarcely emerged from the inscrutable, though still shrouded in the mist of the unknown, human beings united in a common endeavour.

They found themselves in a strange, uncharted world that seemed to them dark and perilous. But high above themselves they beheld the sky, clear and bright,

and to the bland plaque of the moon.

And God from up in Heaven beheld this puny effort. He was probably moved to smile at sight of those humans, who in the distance must have seemed like so many tiny insects, kneading earth and heaving rocks. In all likelihood, He at first thought it to be an ingenious and harmless game, a confused and covetous attempt at achieving something.

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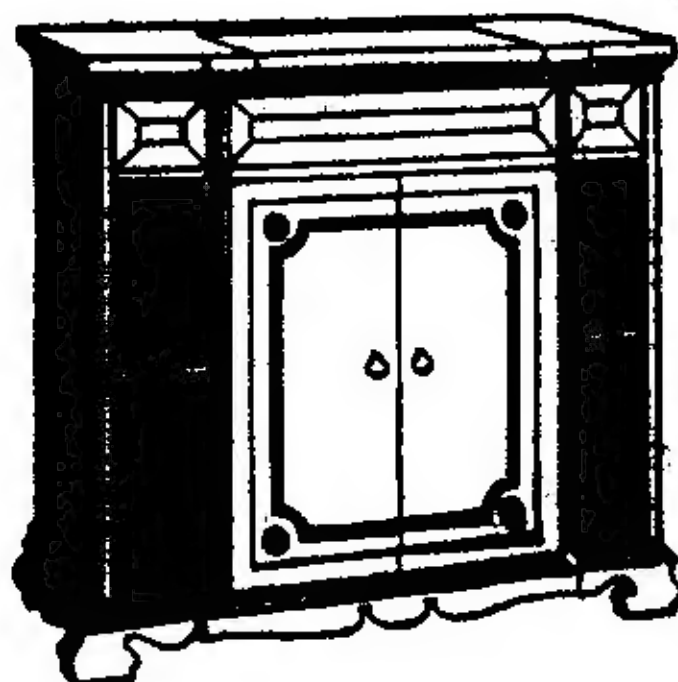
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Orthophonic famous overnight! The Victor controlled principle of "Matched Impedance" or "Smooth Flow of Sound" is of course, embodied in this new instrument. Go into any His Master's Voice dealers and compare it with your idea of the old style talking machine.

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5688 In Review A Fairly Normal Year for Jews in Many Lands

Though Complicated and Acute Problems Have Weighed Over the Jewish Communities, With the World's Returning to Normalcy and Stabilization, the Ancient Path of Jewish Life Continued and Extended

By HARRY SCHNEIDERMAN

In Jewish tradition the first of the year is, more than a day of judgment, a period of contemplation and review. On Rosh Hashonah, the Jew takes stock of his personal position and devotes a greater measure of attention to a consideration of the position of his people and the world he lives in. In determining the position of the world as 5688 passes into history, the Jew has a near approach, through a consideration of the events which, as a result of general conditions, filled the record of his particular group and race, scattered as it is in all climes under all conditions.

(In this article, which is an excerpt of the annual review to appear in the forthcoming edition of the American Jewish Yearbook, the writer, editor of

the Yearbook, presents a carefully compiled and conservatively viewed picture of conditions and happenings which have affected the lives of the most important Jewish groups in the Eastern and Western Hemispheres. Views may vary concerning the interpretation which may be put on each development which must of necessity be a part of a review of this nature. Opinions may be in conflict as to the conclusions deduced from the facts, but—the most important facts are listed and presented for a calm and mature evaluation. Although the original review embraces the period from April 1, 1927, to July, 1928, this article includes only those events which have occurred since Rosh Hashonah, 5687, or September 26, 1927.—EDITOR.)

Canada

The period under review was in a general way a fairly normal one, in so far as Jewish life is concerned. With the exception of Hungary, Lithuania and Turkey, and for a time Roumania, the governments in power in the various countries with which the Jewish question in an acute form has been associated, were liberal in character and there was no official oppression or discrimination. Unofficial anti-Jewish propaganda and outbreaks of a violent nature against Jews also dwindled in number and in intensity during the period, except for the riot in Oradea, Roumania, which aroused the notice and the indignation of the civilized world. Freedom from oppression and relief from the necessity of forestalling and combating unfavourable agitation, left the Jewish communities of all countries, except those mentioned above free to turn their attention and to apply their energies to communal problems, religious, cultural, and educational interests, and to such international Jewish questions as emigration, economic stabilization and the

The appeal of a Jewish Committee in the famous Quebec School Case, which was taken to the British Privy Council, was lost early in February last. The Supreme Court of Canada had ruled that the Board of Protestant School Commissioners, which administers the schools in the Province of Quebec which are attended by Jewish as well as Protestant children is not obliged to give Jews representation on the Board or to appoint Jews as teachers. In sustaining this decision, the Privy Council expressed agreement with the Dominion Supreme Court which had handed down the opinion that legislation for the establishment of schools for non-Christians, not infringing upon the rights of the Catholic and Protestant communities, in their schools, would be valid. This decision was greeted with satisfaction by that part of Quebec Jewry which favours a separate Jewish school system, although steps in that direction are not likely in the near future.

Toward the end of January last, Col. Leopold M. Amery,

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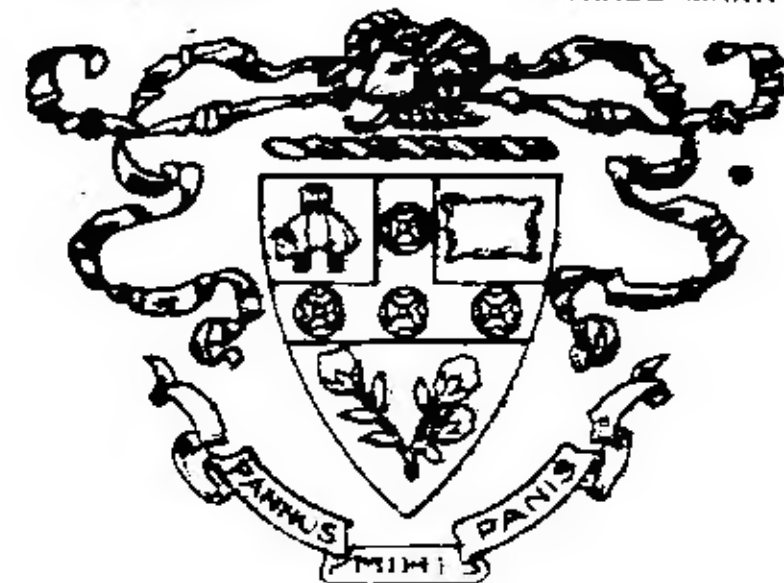
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Rosh Hashonah Greetings

From the Minister of Labour of Canada

Once more the flight of time has brought us to the beginning of another Jewish calendar year. Again the festival of Rosh Hashonah is being celebrated in every part of the globe where members of the Jewish race reside, as has been the custom through long ages of the oft-times chequered experience of your race. I share your joy in the progress made by your people, a progress which has been achieved not solely because of the thrift and business genius possessed by them, but also by the remarkable aptitude with which they have adapted themselves to the requirements of modern civilization.

I gladly avail myself of the opportunity afforded by the CANADIAN JEWISH REVIEW to again express to the Jewish section of our Canadian population my most sincere hope that the New Year may bring to them not merely material prosperity, but also growth of those qualities of character and citizenship which will ensure in Canada a united and happy people.

PETER HEENAN.

From the Mayor of Toronto

It is with much pleasure that I address a message to my Jewish friends on the occasion of the celebration of their New Year. To each and every one I extend greetings, and I wish them all a full measure of health and prosperity.

My fervent hope is that all classes of the community will do their utmost to further the best interests of Toronto. I am sure my Hebrew fellow-citizens will continue to contribute to the upbuilding of our great city.

On behalf of the government of the city I wish you all a Happy New Year.

SAMUEL MCBRIDE.

From the Minister of Railways and Canals of Canada

The respect which a people has for the faith of its forefathers, and the observance of its appointed times, is usually the measure of the esteem in which that people is held by the community of which it forms a part. Fidelity to racial characteristics is the salt that savours the diversified citizenship of our broad Dominion, and where, as in this instance, racial observances are founded on character and sanity, and accompanied by a willing acceptance of the obligations of the larger citizenship, the development of Canadian nationality is rendered much less difficult.

The Jewish citizens of Canada are an energetic and industrious people and their contribution to the welfare of the Dominion is bound to be worthy of the race that asks for nothing better than the privilege of participating in the wonderful development that is taking place in Canada to-day. That the Jewish people are quick to appreciate what those opportunities mean is a tribute to the instinct that has led to their success in so many directions, and their collective investment in Canadian citizenship, with its high opportunities and splendid returns will, I feel sure, afford increasing occasion for happiness and for congratulation in years to come. Your readers have my best wishes for a happy and prosperous New Year.

CHARLES A. DUNNING.

From the Minister of Mines and Fisheries of the Province of Quebec

I am glad to extend to our Jewish citizens of Canada, through the medium of your paper, the best wishes of my colleagues and myself on the solemn occasion of their High Holidays in celebration of the New Year and the Day of Atonement.

J. E. PERRAULT.

From the Minister of Highways of the Province of Quebec

Upon the occasion of the approaching Jewish New Year, I am very grateful to be given the opportunity of expressing, through your well-known publication, my very best wishes to the Jewish citizens of Canada, and I trust that the New Year will bring added success to this most industrious section of our community.

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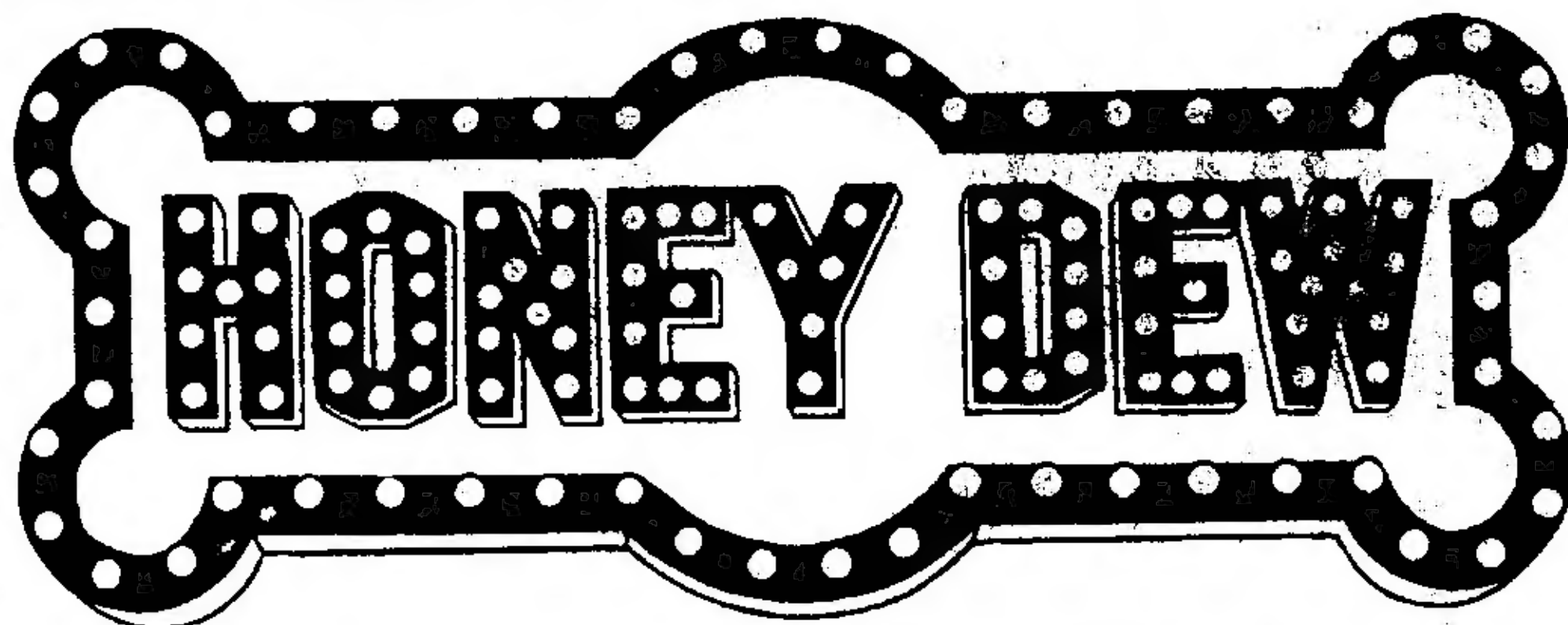


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5488 IN REVIEW

Continued from page 17

British Secretary for the Colonies, came on a visit to Canada. The Zionist Federation took advantage of the occasion by appointing a delegation to wait upon him. The delegation was joined by Louis Lipsky, president of the Zionist Organization of America, who also acted as spokesman and submitted a petition praying for various reforms in the internal administration of Palestine to which the Secretary responded sympathetically.

England

In England, the crisis over the question of Shehita was passed in June last when the House of Commons passed a Slaughter of Animals Bill, providing that animals be stunned before being slaughtered, except in the case of animals slaughtered according to Jewish ritual by an authorized Shohet.

A committee headed by the Marquis of Reading was set up for the purpose of establishing a fund of \$50,000 in honour of the late Israel Zangwill, the income to be used for giving assistance to Jewish scholars and writers. An American committee is co-operating with the English body.

Following the anti-Jewish excesses at Oradea, Roumania, the Joint Foreign Committee, which represents the Board of Deputies of British Jews and the Anglo-Jewish Association, took up the matter with the Roumanian authorities, especially M. Nicholas Titelescu, Roumanian Foreign Minister, and received assurances similar to those given in the United States by the Roumanian Minister to Washington.

France

In France, the chief Jewish event of the year was one which took place in France, but is more closely connected with Russian Jewry. It was the trial of Sholom Schwartzbard for the assassination in May, 1926, of Semion Petlura, head of the short-lived Ukrainian Republic. The trial was characterized by heated disputes between attorneys. The Ukrainian side, while admitting that pogroms took place, contended that Petlura was not, except officially, responsible, and that Schwartzbard, in killing Petlura, had acted as an agent of the Bolsheviks. The efforts on the part of Schwartzbard's counsel to prove Petlura personally condoned the pogroms, on the other hand, were bitterly resented by the Ukrainians. Contrary to expectations, the trial lasted only a little over three weeks. Schwartzbard was acquitted. The Ukrainian press, both in the Ukraine and abroad,

expressed profound dissatisfaction with the conduct of the case, taking bitter exception to various comments of Henri Torres, counsel for Schwartzbard, and the verdict of the jury was received by that press with extreme bitterness.

Germany

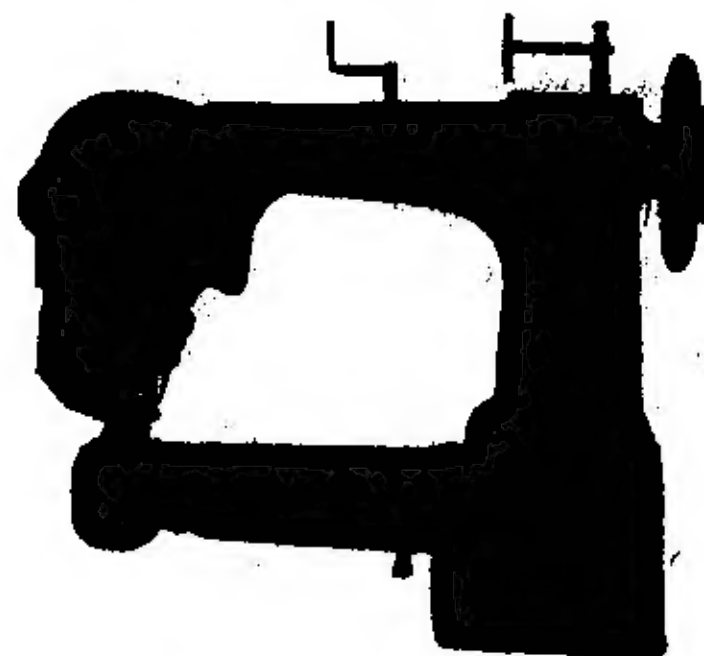
In so far as anti-Semitism is concerned, the situation of the Jews of Germany has not changed during the year under review. The desecration of Jewish cemeteries which began in 1923 continued. The number desecrated since then is close to sixty during the year. After vandalism had been perpetrated in the cemetery at Cologne, the orthodox community issued a public appeal to the population asking its aid in apprehending the vandals. In many cases, rewards were offered for information leading to their arrest. Early in the year the

Central Union of German Citizens of the Jewish Faith submitted to the Minister of Justice a memorandum calling attention to the numerous incidents of this nature and urging that special measures be taken to protect Jewish cemeteries. There were also two cases of attacks upon synagogues, one at Luneberg and the other at Koenigsberg. Several anti-Jewish riots, led by Hakenkreuzler, also took place, during the year; none of these, however, had serious results.

The German authorities were very energetic in suppressing all outbreaks of this nature. In a number of cases, in which the police succeeded in running down cemetery vandals, these were severely punished. The governments of Prussia, Bavaria and several other states issued special ordinances against the practice and threatening those found

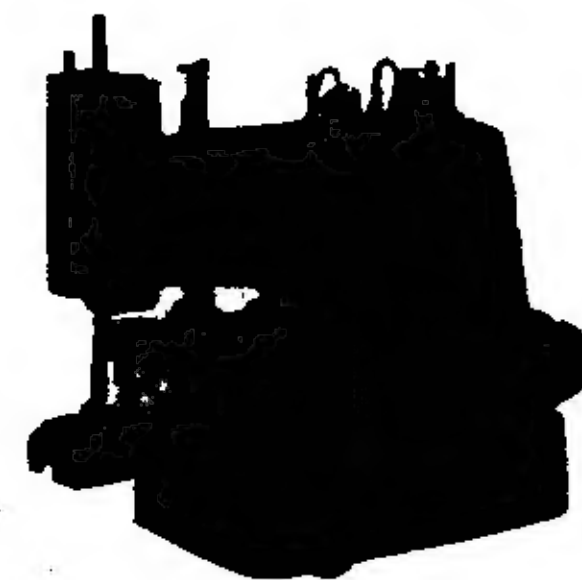
guilty with exemplary punishment. Anti-Jewish demonstrations were suppressed whenever their proceedings went beyond legal bounds. In May, 1927, a meeting in Berlin of 3,000 followers of Hitler, a notorious agitator, was dispersed by three hundred policemen. Similar action was taken when members of the National Socialist Party, really a reactionary group masquerading as Socialists, during a parade in Berlin became abusive while passing through the Jewish quarter. Severe sentences were imposed upon six members of this party, convicted of terrorizing the Jewish population of Chemnitz.

A professor lecturing at the law school of the University of Berlin who preached the desirability of expelling the Jews from the country was suspended by the Prussian Minister of Education.

*Continued on page 25***AS NECESSARY AS THE CLOTH ITSELF**

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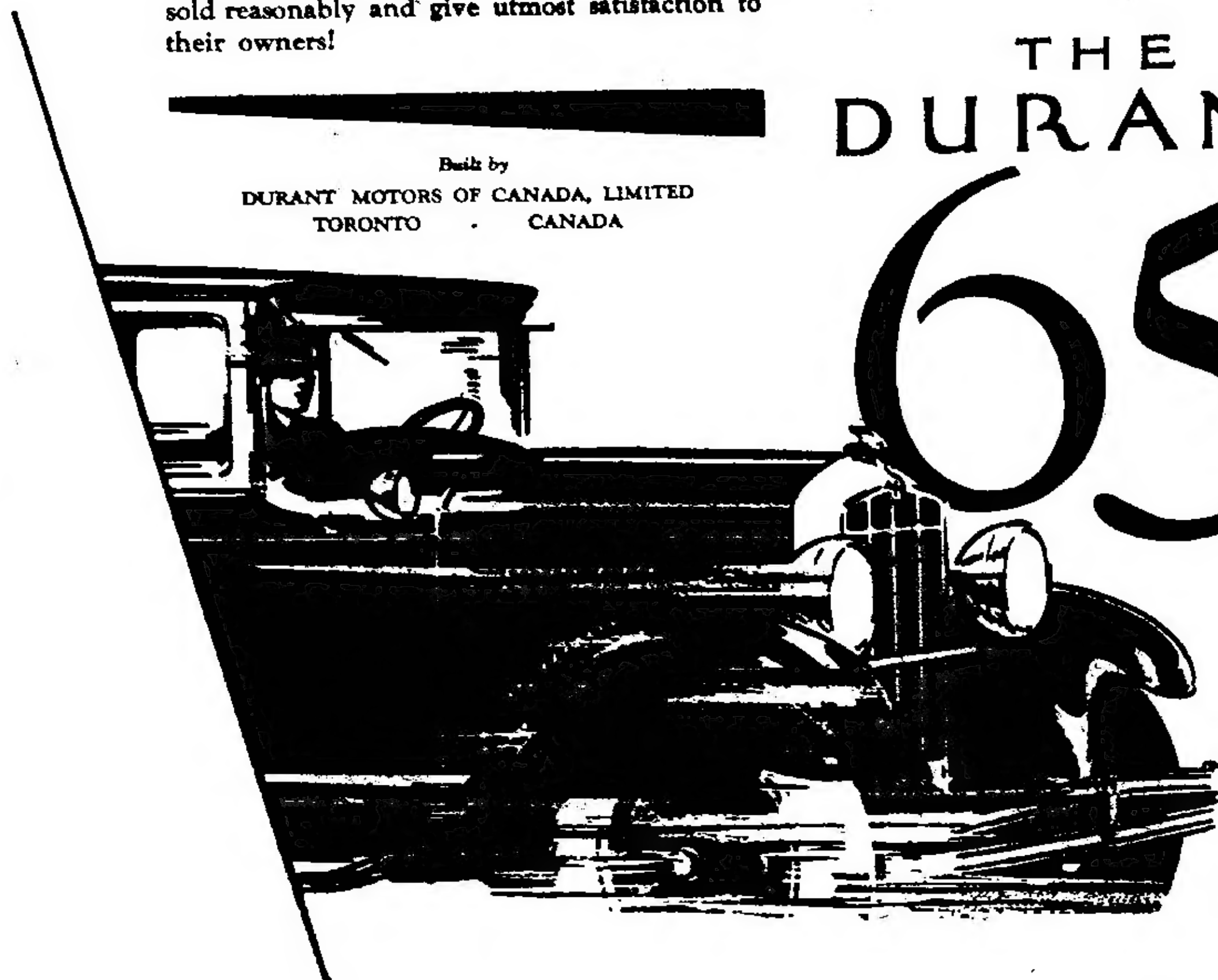
WHY have so many buyers selected Durant cars? Why is their number so noticeable on the highways and city streets? Why are they so very popular?

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Durant Half-Ton Trucks — Rugby One Ton Trucks, four and six cylinder.

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Cordial and sincere good
wishes for the New Year
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Rosh Hashonah Greetings

From the Minister of Public Works of Canada

As the commemoration of the High Holy Days and Day of Atonement are to be celebrated on September 15th and following days by our friends of the Jewish faith in Canada, may I take this opportunity of extending to them, through the medium of your estimable publication, my sincere good wishes on this occasion; and in this brief message may I also express my admiration for the work which is being done in Canada to-day by the people of the Jewish race.

J. C. ELLIOTT.

From the Chairman of Montreal Metropolitan Commission

On the eve of the Jewish New Year I am glad to offer my salutations to my many Jewish friends and fellow citizens who collectively and individually have added their full share to the material development of our fair City of Montreal—the common heritage under our democratic laws of both Jew and Gentile.

Under the benign influence of British democracy there is complete unity and equality between all races and creeds, and perhaps it would be well to remind ourselves that equal privileges denote equal responsibility in the care and government of the city, the province and the Dominion.

So far as the City of Montreal itself is concerned Jewish citizens have a splendid opportunity to show their constructive ability in its social development, especially in the amelioration of some of the sad conditions prevailing in certain parts of the city. This is a responsibility falling upon all creeds, and I am confident that the Jews, on their day of Atonement will not forget their share of this great responsibility. It is this spirit of co-ordination in a common cause which makes a city great, and the citizens proud of their citizenship.

Was it not a Jew who first spoke of himself as "a citizen of no mean city," and would it be suggesting too much for the Jews of present day Montreal to say of themselves that they were "citizens of no mean city," a city of which they could speak with pride, because they were not only residents, but participants in its social as well as material development.

J. M. GABAS.

From the Ontario Attorney-General

I have been asked for a message to the Jewish citizens of Toronto on the eve of Jewish New Year and the Day of Atonement. In spite of generations of racial oppression the Jewish people has many great names to music, literature, the stage and commerce, not to mention finance, in which it has always shone. In politics it has given a Premier to Great Britain and a Governor-General to India. In my own profession besides many other notables, a Lord Chief Justice of England and a Supreme Court Justice of the United States have been Jews. A race, which in spite of all handicaps has achieved so much needs neither praise nor commendation from me, so my message is brief. Since their general emancipation, the Jews have not only earned, but taken their full place in the sun, and the appropriate greeting, which I give from my heart, is the old but still living one: "Peace be to Israel."

WILLIAM H. PRICE.

From the Ontario Minister of Public Works and Highways

I am happy to have this opportunity of extending New Year greetings to our Jewish compatriots. While the season is naturally one for stock-taking, it is, perhaps, even more the occasion for looking forward, hopeful of better accomplishment.

"Hope springs eternal in the human breast
Man never is, but always to be blessed."

It is well for all, at the beginning of a New Year, to dwell on this sentiment, remembering that although the present may not be all that we could wish, yet by earnest striving we are able to mould the future nearer to our ideals.

GEO. S. HENRY.

From the Provincial Treasurer of Ontario

On this occasion of the Jewish New Year and Day of Atonement may I convey to all your readers my best wishes for a happy and prosperous New Year.

Your ancient race has for centuries been prominent in all vocations of life and I am sure on this, the 5698th anniversary of your New Year, it must be a matter of profound satisfaction that you are able to share with all good Canadian citizens the privileges of living under the British flag, enjoying British institutions in this Canada of ours which we all love so dearly.

J. M. MONTGOMERY.

The Season's Greetings



Fifty-nine years ago the late C. J. Smith organized the company that later became known as the Standard Fuel Company, when Noel Marshall and William Mackenzie (later Sir William) bought the company and changed its name to the present one.

In the early days practically all the business done was in fuel wood; then anthracite coal, which held the market for many years, when the business was revolutionized by the introduction of the now famous Solvay Coke.

The Company now operates 10 elevators in Toronto, and does a large wholesale business in Solvay Coke and Coal throughout Ontario.

The present Chief Executive is Colonel K. R. Marshall, a son of the late President.

Ontario Agents

The Standard Fuel Company

79 King St. East

Tel. EL. 7151

5688 IN REVIEW

Continued from page 21

tion. The latter created a sensation when he declined to legalize a student organization, which proposed to limit its membership to "Aryans." When the students persisted in their course, the Prussian government dissolved the organization.

An unusually interesting event in connection with the attitude of one government toward the Jews, was one circular issued last April by the then Federal Minister of Labour, Braun, ordering government employment officers not to exclude from the range of their activity Sabbath-observing Jews, but to attempt to find for them such work as would permit compliance with their religious tenets.

The anti-Shehitah movement was not absent in Germany. A bill to make stunning compulsory was introduced in the Diet of Bavaria. In the Prussian Diet a bill was passed limiting the number of animals to be slaughtered according to the Jewish method, proportionately to the consumption of meat by the Jewish population.

Among the outstanding events within the German Jewish community were the inauguration by the Union of Jewish War Veterans of a movement to settle Jews on farm lands; the decision of the Hilfsverein der Deutschen Juden to co-operate with the American Jewish Joint Distribution Committee in land settlement work in Russia, and to create for that purpose a fund to bear the name of Paul Nathan, late community leader; the formation of a committee for the protection of Jewish minority rights in eastern and southern Europe; the decision of the Berlin Kehillah to establish a control office for counteracting the tendency to boycott Jewish applicants for employment; and the publication of the first volume of the German edition of the "Encyclopedia Judaica."

Austria

In Austria anti-Jewish propaganda seems to be more prevalent than in Germany; in any case, if we may judge by press reports, the Austrian authorities do not display the same vigour in suppressing this agitation as do those of Germany. For a whole month before the Passover holidays in 5687, the Vienna *Volkskampf* published numerous articles accusing the Jews of the practice of "ritual" murder. Despite the protests of the Kehillah the police did not at first take any action. No such agitation took place before the Passover of 5688, its absence being ascribed to the decline of the Hakenkreuz movement, following Henry

Ford's retraction of the anti-Jewish charges published in his *Dearborn Independent*. In June, 1927, the administration of the Vienna University gave permission for an anti-Semitic lecture, on the alleged necessity of a numerus clausus for Jewish students, under the auspices of the Hakenkreuz, at the University. Later in the same month a two-day riot took place in the University, when one of the students in the midst of a lecture suddenly shouted "Out with the Jews!" Students ran amuck through the streets, raiding cafes and restaurants, molesting their patrons and passersby on the streets. The University was closed for a week, after a group of the students submitted a demand to the Senate of the institution for a numerus clausus for foreign Jewish students. There appear to have been no occurrences of this nature

during the scholastic year 1927-1928.

There was a movement against Shehitah also in Austria. A decision to petition the government to enact legislation against Shehitah was taken by the Vienna Society for the Prevention of Cruelty to Animals. When a similar society in the Austrian Tyrol demanded that proceedings be taken against ritual slaughterers in the Bregenz district, the local government declared that, in its opinion, Shehitah does not involve cruelty.

Only two communal events appear to be worth recording here: (1) The failure of an attempt preceding the elections in 1927 to form a Jewish party; (2) the creation of a committee to gather funds for the support of the cultural and welfare institutions which were established under the

late chief rabbi, Zevi Perez Chajes.

Hungary

In an article in the Vienna *Arbeiter Zeitung*, last winter, a writer declared that the Jews of Hungary are the most persecuted minority in Europe and that not only do they suffer from the numerus clausus in the matter of education, but also from general economic persecution, but that the government exercises a censorship which prevents these facts from becoming known. The brief review which follows appears to bear out this assertion:

The most important event of Jewish interest in Hungary during the past year was the modification of the numerus clausus law. In the summer of 1927 the announcement made by Count Bethlen, the premier, that the government intends in the near future to

Continued on page 28

May this Year be filled with Gladness and bring Cheer to the Hearts of all

Look to the Farmers Dairy to help
take care of your health by supplying
you with the best of all foods:—

*Rich, protected
Farmers Dairy Milk*

*To our many Jewish friends in Toronto and district we wish once
more to extend our best wishes for the New Year, to express our deep
appreciation of your confidence and favor and to assure you of the
highest standard of quality and service throughout the year to come.*

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1928

5689

An Artiste in Faience

She is in the Avant-Garde of the New Parisian Vogue for Modernistic Decoration

By M. THERESE BONNEY

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Who makes the fetching, artistic animal figures which decorate so many of the interiors of ultra-modern Paris? Whose hand draws the stylized silhouettes of bears and ducks, dogs and cats, race horses and pigeons in a form so typical of to-day? Impatiently and impressively reduced to its elements, these are as representative of our way of life and thought as the fragile Dresden shepherdesses were of another period.

For there is a revival in Paris at the present time of all the accessories and knick-knacks which accompany any rich period in decorative furniture, and the faience studies of Mademoiselle Claude Levy, whose subjects in the main are drawn from the various families of the animal kingdom, both domesticated and ferocious, belong to an important current of what is known in France of to-day as *arts decoratifs moderne*.

These faience studies will not be relegated to the what-not. In

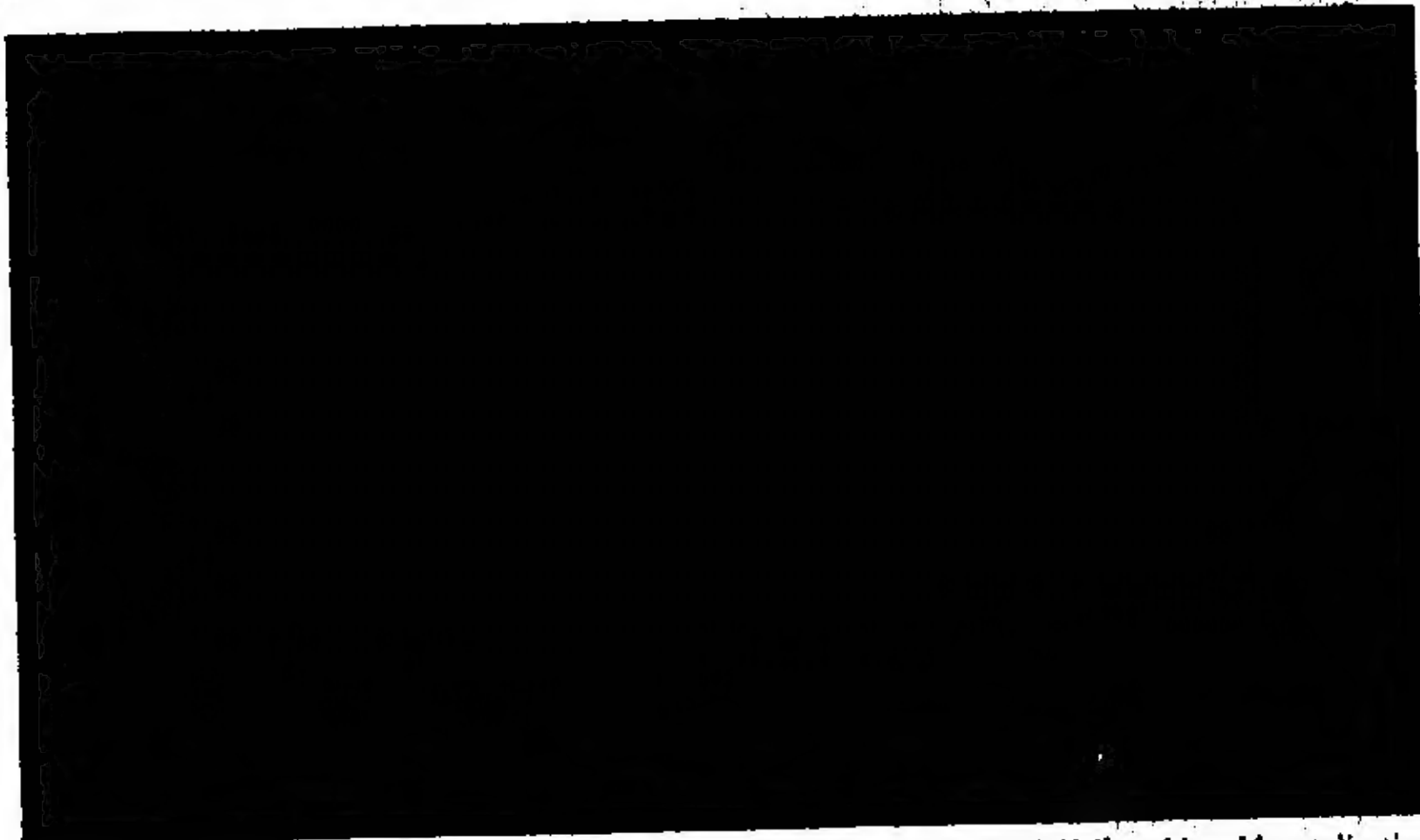
modern Paris there are no what-nots, for everything concerning the interior has gone through a process of elimination. But in the architectural interpretation of the

room which has resulted, there are built-in effects in furniture and wall space and corners where two architectural planes meet, and a modernistic faience animal is not amiss as a decorative detail.

Mlle. Claude Levy is one of the modern artistes of Paris who while still following a painter's career has joined the decorative group. It is a common tendency. Artists and sculptors alike are showing an active interest in the decorative and applied arts. The

school of Picasso is designing rugs, Raoul Dufy is famous for his textiles, the well-known sculptors, Jan and Joel Martel, take a vital pleasure in designing radiator caps. As in all similar periods in history the various arts overlap, and run almost undistinguishably into one another.

Claude Levy exhibits her pictures annually at the famous *Salon des Tuileries*, the *Independants*, and the *Salon d'Automne*. Her style is decidedly of the *avant-garde*, her preference



Ultra-modern bas-relief of race horses in which the impression of movement is skillfully achieved by stylization of line, designed by Claude Levy in cream-crackled ware of Saint-Radegonde.

Shop Early—and at your Leisure at Simpson's

 HE pleasures of securing an outfit in which to greet the New Year—will be less fatiguing if it is purchased at Simpson's. Here, under one roof will be found every detail of attire in variety and fashionable array to please each particular member of the family. Watch the Simpson daily newspaper advertisements for pre-New Year values.

The Robert Simpson Company Limited

for portrait studies. Born only at the beginning of this century she is still young enough to have all the enthusiasm for the technical discoveries which painters are making from day to day as they work out the problems of the new esthetics.

Her faience studies, most famous for their animals, but also counting among them some excellent jars, vases and abstract

motifs, reveal her feminine nature for style. True to the same concern she has that ability to catch the suggestive line, and let the rest go. Actual realism we feel sure would bore her.

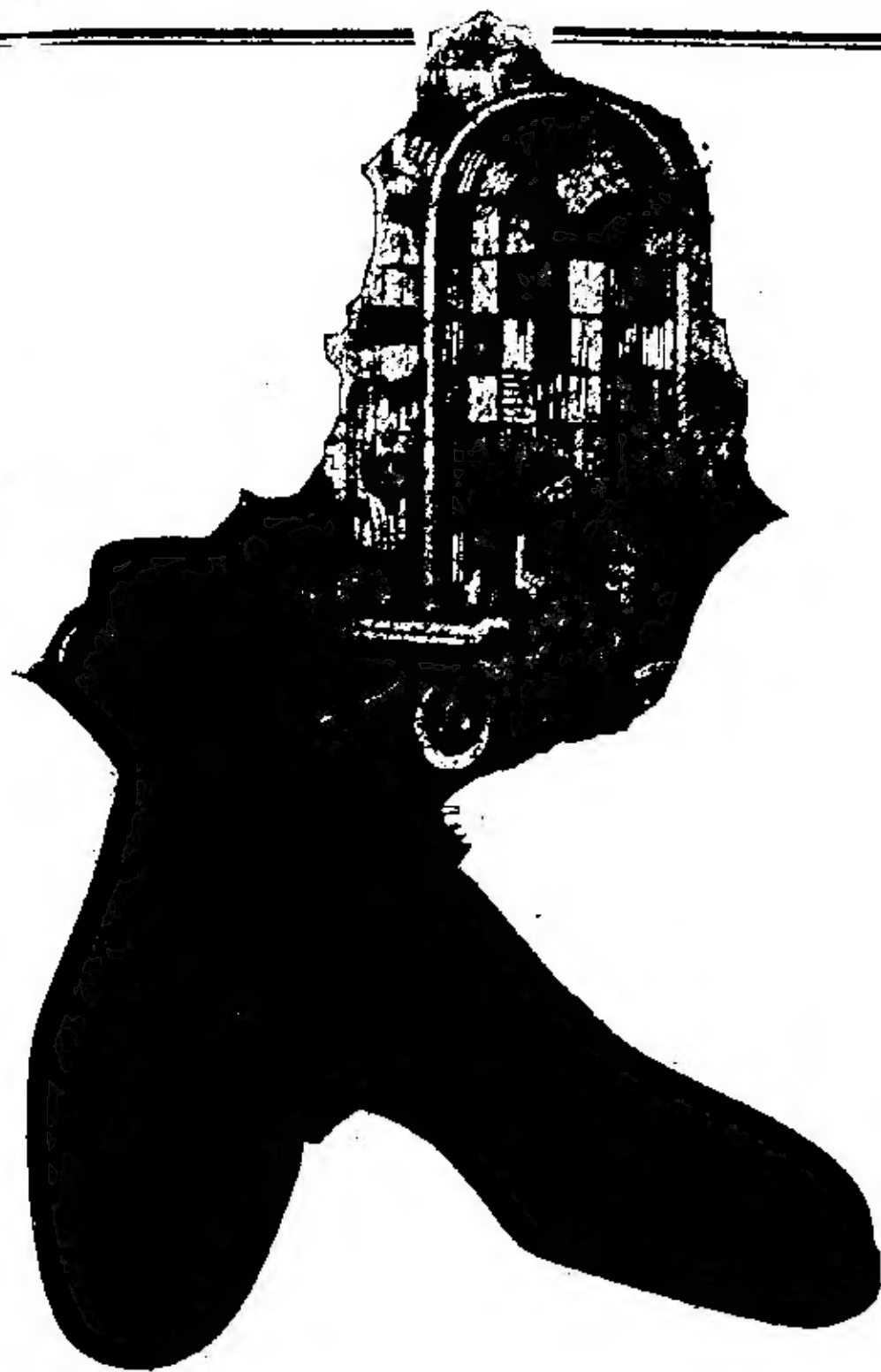
Since 1918, Mlle. Levy has been one of the artiste decorators of Primavera. It is there that she has had the opportunity to experiment in faience as an ultra-modern medium. For Primavera,

one of the first ateliers in Paris to grasp the artistic importance of the new movement in decorative arts, was able because of its economic status, to gather a group of artists whose future explorations into the then unknown "modern" were to have an important effect on the evolution of the twentieth-century style.

Primavera operates its faience factories in Alsace and Sainte-

Radegonde, Touraine. Its object is to bring the modern within reach of the many. Reproduction of new works of art in series has helped give a vital quality to the ultra-modern which in its infancy was too costly for the average person and stood on the brink of snobisme. The technical problems of editing in series have in many cases been solved by Prima-

Continued on page 30



New Year's Greetings

To the readers of this paper who have helped make the past year one of the most successful in the history of our business, we extend greetings and a wish for prosperity, perfect living and good health for the year to come.

There Is No Shoe Just Like An

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either in class, comfort or value. Built by Master Craftsmen of Finest Materials, it provides style, easy wear and long life at minimum cost.

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The Great-West Life Assurance Company

Takes the opportunity of Rosh Hashonah to thank its Jewish friends for their generous recognition of Great-West Life service in the past and to express the hope that the New Year may prove to them a period of great happiness and prosperity.

*This Company offers the ultimate in
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Great-West
ASSURANCE **Life** COMPANY
HEAD OFFICE - WINNIPEG

5688 IN REVIEW

Continued from page 25

abolish the numerus clausus, was followed by loud protests from the chauvinist-nationalist elements, and when in November a bill on the subject was introduced in parliament, demonstrations occurred in many places, sometimes accompanied by anti-Jewish excesses. There were riots in some of the universities. At Fuenfkirchen, the Jewish students, forewarned of a threatened riot, erected a barricade behind which they took shelter. When this was stormed and taken by the assailants, the Jews resorted to the use of firearms to clear a path for their retreat. Mounted police finally restored order. Later the Jewish students at some of the institutions decided to remain away from them until their security would be guaranteed. When, upon the invitation of the government, they returned to their classes, the Christian students walked out of the lecture rooms. Many duels were arranged and a number fought.

The anti-Jewish demonstrations and rioting practically

ceased when the true nature of the government's measure became known to the public. The bill substituted for enrolment along racial lines a system of preferences. Children of government officials receive first preference in being admitted to universities; the next category includes children of war veterans and army officers; the third category comprises the children of peasants and of small artisans; the fourth category includes the children of persons engaged in industry; and the fifth of children of merchants. Inasmuch as an overwhelming number of the Jews of Hungary are engaged in commerce, the new law was expected to be as effective as, if not more than, the old in limiting the admission of Jews to institutions of higher learning. This information mollified the anti-Jewish elements, but aroused keen disappointment among Jews and the liberal part of the Hungarian population. After a series of protracted debates in both Houses of Parliament, in the course of which impassioned pleas for justice to the Jews were made by several non-Jewish deputies

and senators, the bill was passed in February, 1928, thus making it possible for the Hungarian representatives to the League of Nations to report that Hungary had kept the promise made to the Council in 1927, that the numerus clausus would be speedily abolished, and creating a situation showing the need for the protection not only of social, linguistic and religious minorities, but of economic minorities as well.

The abolition of Shehitah was threatened in Hungary as in other lands. When a bill regulating the slaughter of animals was introduced in Parliament last spring, the demand was made that stunning be made obligatory, or if an exemption were made for the Jewish method the number of animals to be so slaughtered be limited in proportion to the consumption of meat by Jews. At this writing, August 1, no word is at hand as to the fate of this measure.

The only communal item of any importance refers to Zionism. Since the inception of the present Hungarian State, the government had declined to legislate Zionist

work. But late in October, 1927, the Minister of the Interior approved the statutes of the Zionist Organization of Hungary on the ground that Zionism had been given international recognition by the League of Nations in the Palestine Mandate. The first national convention of the new body took place in April last.

Roumania

In Roumania, up to the middle of June, 1927, the situation of the Jews was most humiliating and insecure. Anti-Jewish outbreaks were frequent and widespread. They were, in most cases, instigated and perpetrated by university students, members of the League of Christian Students, founded and inspired by the notorious Professor Cuza. Complaints and petitions were repeatedly submitted to the government, but without result. In March, 1927, a delegation of Jews called on Octavian Goga, Minister of the Interior, and presented to him a memorandum citing cases of attacks upon Jewish passengers on railway trains by students. Goga's answer was decidedly hostile. He declared that "Jews also perpetrated excesses" and that "it is impossible for me (him) to apply force against the Roumanian students." Goga's statement as to excesses by Jews referred to several cases in which Jews had tried to defend themselves against attack. In his report to the Joint Foreign Committee in May, Lucien Wolf, its secretary, declared that the Roumanian Government does not desire to restrain the anti-Jewish propaganda.

A change in the situation came with the fall of the Averescu Cabinet in June, 1927, when a temporary coalition cabinet was formed by Prince Barbu Stirbey, pending general elections on July 7. Before the elections there was some discussion in Jewish circles regarding the advisability of creating a Jewish political party. A group of Jewish leaders, headed by Dr. William Filderman, opposed this suggestion, and engaged in negotiations with the leaders of the Liberal Party which it was believed would win the elections concerning an understanding with the Jewish voters. An agreement along such lines was reached, and the bulk of the Jews of Roumania voted for the Liberal Party, although in Transylvania the Jewish National Party supported the National Peasant Party. In conformity with the agreement five seats in the Chamber of Deputies and two Senate Mandates were given to Jews.

With the advent of the new government, the anti-Jewish agi-

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1928 — A Happy New Year — 5689



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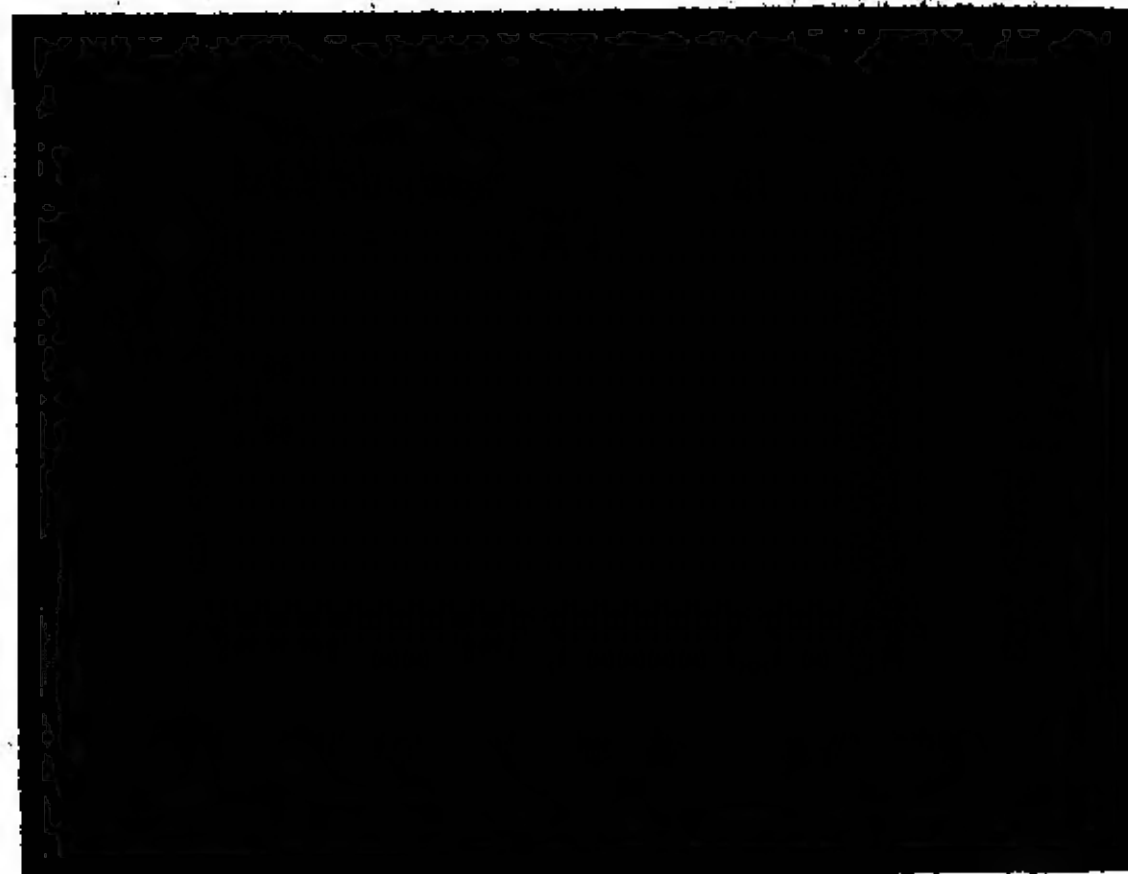
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AN ARTISTE IN FAIENCE

Continued from page 27

vera. The stylized silhouettes of Claude Levy's brisk young animals loses nothing in being repeated to the 10th degree. The same design is often edited in different matieres. A smart young family of polar bears who appear in the famous Saint-Radegonde cream crackled ware is also edited in a rich smooth black substance . . . a white bear to fit in the colour

has a sophisticated, thoroughly modern air. The Alsatian is more homely and peasant-like . . . an artist from the city has been amused by working out her ducks and chickens and other animals in peasant pottery. The Alsations are the country cousins of the Saint-Radegonde tribe. Their shapes are dumpy, puffy, contrasting strangely with the slender silhouettes of the others. The brown cat has green polka

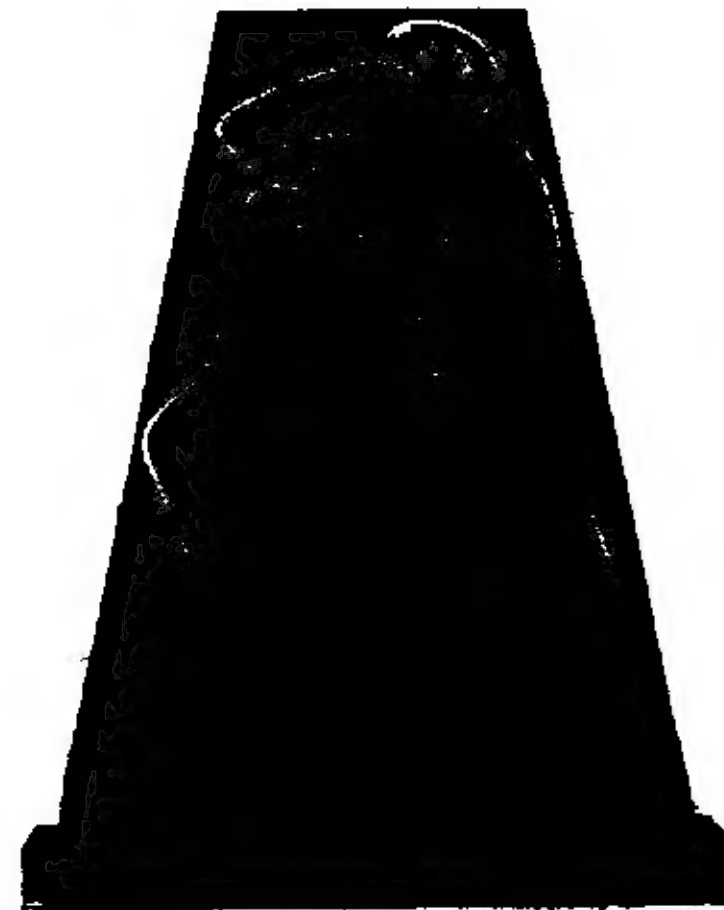


A new version of the classic swan designed by Mademoiselle Claude Levy and executed in crackled faience with a rich cream tone by the Sainte-Radegonde Pottery Works.

scheme of one room, a black bear for another. Never has the decorative sense had such an opportunity for fastidiousness.

The series in Alsatian ware is in a different mood. Saintgonge

dots on his back, the yellow dog has an orange patch on his nose. They are a lovable crew. Claude Levy has given a human note to the abstract researches of the modernists.



The Wrestlers, etched on glass by the young French artists and decorator who has been connected with Primavera's ultra-modern atelier since 1918.

COFFEE AND REAL COFFEE

Abrahamson and Rubovitch owned a restaurant across the street from each other. The regular price of coffee was 10 cents a cup. But to increase business Abrahamson reduced his price to 8 cents. Thereupon Rubovitch reduced his price also to 8 cents.

Abrahamson then went one better and cut his price down to 5 cents. Rubovitch met competition by doing likewise. This led Abrahamson to offer his coffee at 3 cents a cup. Rubovitch felt he couldn't cut his price any lower, so he put up a sign reading: "Coffee—5 cents a cup—*Abrahamson*!"

From Senator R. Dandurand

On the occasion of the celebration of the New Year and the Day of Atonement, I know of no better prayer than that contained in the few words, "Peace on earth to men of good will." This is but another form of expression of the golden rule.

Are we not all members of a same humanity, brothers of a same family?

R. DANDURAND.

From the Minister of Justice of Canada

May I ask you to convey to our Jewish fellow-citizens of Canada my best wishes on the first day of their New Year?

ERNEST LAPOINTE.

From the Minister of Public Works and Labour of the Province of Quebec

On the 15th of September the Canadians of Jewish nationality will celebrate the High Holidays of the New Year and the Day of Atonement.

It gives me much pleasure, under the circumstances, to congratulate them for their spirit of enterprise and for the success which they have attained.

Yours very truly,

HON. A. GALIPEAULT.

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A Condensed History of Woollen Manufacture Ancient and Modern

The interest which is attached to the world of industry is such that, when almost any individual industry is taken and reviewed from its birth to the present time, it forms a story as exciting, interesting and romantic as any that the fiction writer could well imagine. Take for example, the history of the woollen trade. Its origin is obscured in the mists of the past, for its antiquity cannot be doubted. Wall paintings which depict elaborate dresses, and remnants of fabrics have been found in Egypt, in Babylonia and Assyria, dating from very early times indeed. Some are thought to belong to an era of 2,000 years B.C., for Herodotus tells us distinctly that the Babylonians wore a gown of linen reaching to the feet, and over this an upper garment made of wool, with a white tunic of the same material above them both.

Many authors are of the opinion that the spinning of long wool or worsted is more ancient than the manufacture of woollen felted cloth. This is likely to be the case for several reasons. It is often supposed that the Egyptians were the inventors of spinning and that they first applied the process to flax.

All sheep whose wool is useful for the textile arts are supposed to be the results of artificial breeding. Whenever flocks are mentioned in ancient history it is in relation to centres of civilization. In the Bible we have a curious confirmation of the fact that the art of breeding to obtain variations of fleece was known at a very early date. This occurs in Jacob's dealings with his father-in-law. The passage not only tells us that he altered the colour of the wool of the flock to suit his own ends, but that he refused to impart his knowledge to the man to whom the flock originally belonged.

In this brief article we cannot attempt to go further into this interesting but wide subject, which could well fill a volume, but the foregoing will serve to show that man's need of woollen material has always existed, and it is, therefore, not surprising that with civilization in its present advanced stage woollen manufacturers have reached a pitch of perfection undreamt of in those far-off days. In spite of the antiquity of woollen manufacture, it is only about 200 years since all the textile manufactures of this country were carried on entirely by hand. Nothing better was known than hand-carding, hand-combing, hand-spinning, and hand-weaving. But about 1738 began an era of invention which undoubtedly revolutionized this great industry, and from that time onwards things improved by very rapid strides in various parts of the country.

It would be tedious and unnecessary to follow the infinite number of large and small improvements, inventions, and evolutions of the present-day machinery; suffice it to say that a clever and expert woollen manufacturer working in a modern and up-to-date mill, where modern inventions and improvements are adopted, can turn out yarns of such quality, variety and perfection as to be astonishing when one realizes the vast amount of yarn that is manufactured to-day.

No better example of up-to-date and efficient mills could be quoted than those of Geo. H. Hirst & Co., Ltd., the world-renowned firm of manufacturers of Overcoatings, Friezes, Beavers, Mantlings, Costume Cloths and Suitings, etc., whose long-continued specialization has given them exceptional experience and gained for them a high reputation throughout the world for the quality and wide variety of their products. Messrs. Geo. H. Hirst & Co., Ltd.'s extensive and up-to-date mills, i.e., Alexandra Mills and Brights Mills, Batley; Victoria Mills, Dewsbury, and Brier Mills, Birstall, are amongst the best equipped and most modern in the industry. They have spared no effort, time or money in their endeavours to further advance the prestige of English woollen goods throughout the world.

Sole Agents:

**MESSRS. GEO. E. PETERSON
AND COMPANY**

MONTREAL

TORONTO

5688 IN REVIEW

Continued from page 28

tation practically ceased. But early in December a Congress of Christian Students held at Oradeamare in Transylvania, became the occasion for anti-Hungarian and anti-Jewish riots on a large scale. Many persons were injured, stores were ransacked, houses pillaged, synagogues raided and Scrolls of the Law profaned and other ritual articles pilfered. The train bearing the students to their houses stopped in various cities en route, and smaller riots along the same lines were perpetrated. In Cluj (formerly Klausenburg) a group of the students were arrested and held for trial. Several hundred more were arrested upon their return to Bucharest.

These incidents aroused heated discussion in Parliament. Dr. Filderman accused the government of having neglected to take adequate preventative measures in spite of the fact that it had been warned that an outbreak was likely. Members of the Opposition charged the government with intentional negligence. In reply to an interpellation in the Senate, M. Duca, Minister of the Interior, declared that the government profoundly deplores the riots, and will, at public cost, rebuild the synagogues which were destroyed and repair other damage. Later, the government removed the prefects of police in both Oradeamare and Cluj, and forbade all student meetings. The University of Bucharest decided to expel all students convicted of plundering and profaning Jewish religious objects and synagogues, and to suspend for a year those convicted of minor offences. In May, 1928, the Government dissolved the Christian Students' League.

The reports of anti-Jewish disturbances and their results and consequences overshadowed other news from Roumania. Just before the Oradeamare outbreak, the American Jewish Committee announced that the government had decided to reopen all the Jewish schools which had been closed under the Averescu regime, to annul a regulation of that government forbidding Jewish schools to close on Saturday, and to excuse Jewish pupils in public schools from writing on Saturday. In all municipal councils elected since the advent of the new government Jews have been included, and a number of the councils had made provisions for contributing to schools maintained by the Jewish communities.

Poland

Probably the outstanding event of Jewish interest in Poland during the past year was the change

in the political attitude of the Jewish population. Whereas, in former years most of the Jewish voters supported the candidates of the ticket placed in the field by the minorities bloc, this was not the case in the elections for the Sejm held last March. The Jews were split up into no less than eight factions. In addition several of the National parties placed Jewish candidates on their lists. The agudath Israel, orthodox organization, gave its support to the Government party; the Zionists of East Galicia put up their own ticket. As a result, the number of Jewish representatives returned to the Sejm at the recent elections was half of the number in the preceding Parliament, and not all the Jewish deputies support the same policy. At the present time, even those deputies who have joined in forming a Jewish bloc are in disagreement as to their attitude toward the government; some favouring union with the opposition parties and others favouring an independent attitude. The former group point out that the Government has not realized the hopes which the Jewish population had placed in it. In a speech in the Sejm, in April, Senator David Schreiber expressed this view. "Unfortunately," he said, "we have been disillusioned. The Tsarist restrictions against Jews still apply in Poland. The compulsory Sunday closing law and other injustices against the Jews have not been removed, and no account has been taken either of the economic or the national demands of the Jews. We ask for the realization of the just Jewish demands and then we Jews will from all points of view take up our stand in support of the Government."

The political condition of the Jews of Poland has, nevertheless, improved during the year. Incomplete figures covering about half the country show that, at the municipal elections in August, 1927, of the 1,597 municipal councillors elected in 68 towns, 540 were Jews. Before the opening of the scholastic year 1927-1928, the Government issued a circular against the continuance of the illegal numerus clausus which was still in force in some of the universities. In October, 1927, announcement was made that a Department of Jewish Studies is to be created at the College of Philosophy of the University of Warsaw for the purpose of training teachers for the religious instruction of Jewish pupils in the state high schools. In January last, the Yiddish schools in Warsaw were given the status of public schools, and the Education

Continued on page 34

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Georg Kaiser: Dramatist of Social Vision

Whose Two Latest Plays are Scheduled for New York Showing in the Fall

By CLARENCE I. FREED

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An echo has reached us from abroad that Georg Kaiser has recently had another play of his produced in the Rhineland. There is nothing startling in this news item. Georg Kaiser has a way of putting plays over, from season to season, with a regularity and persistency that stamp him as one of Germany's most industrious playwrights. But he is a good deal more than that. He is truly a dramatist in so far as he is not content merely to skim the surface of human emotion and passion but rather to dive down to the bottom in portraying the more subtle problems of man's soul and intellect. Georg Kaiser is a deep-sea diver, dramatically speaking, no less than is the American Eugene O'Neill who recently won the Pulitzer Prize. Incidentally, he is recognized as the leading exponent of the so-called expressionist school which attempts to

portray subjective emotions objectively, as best exemplified in the Theatre Guild's production of Kaiser's "From Morn to Midnight" in the autumn of 1922.

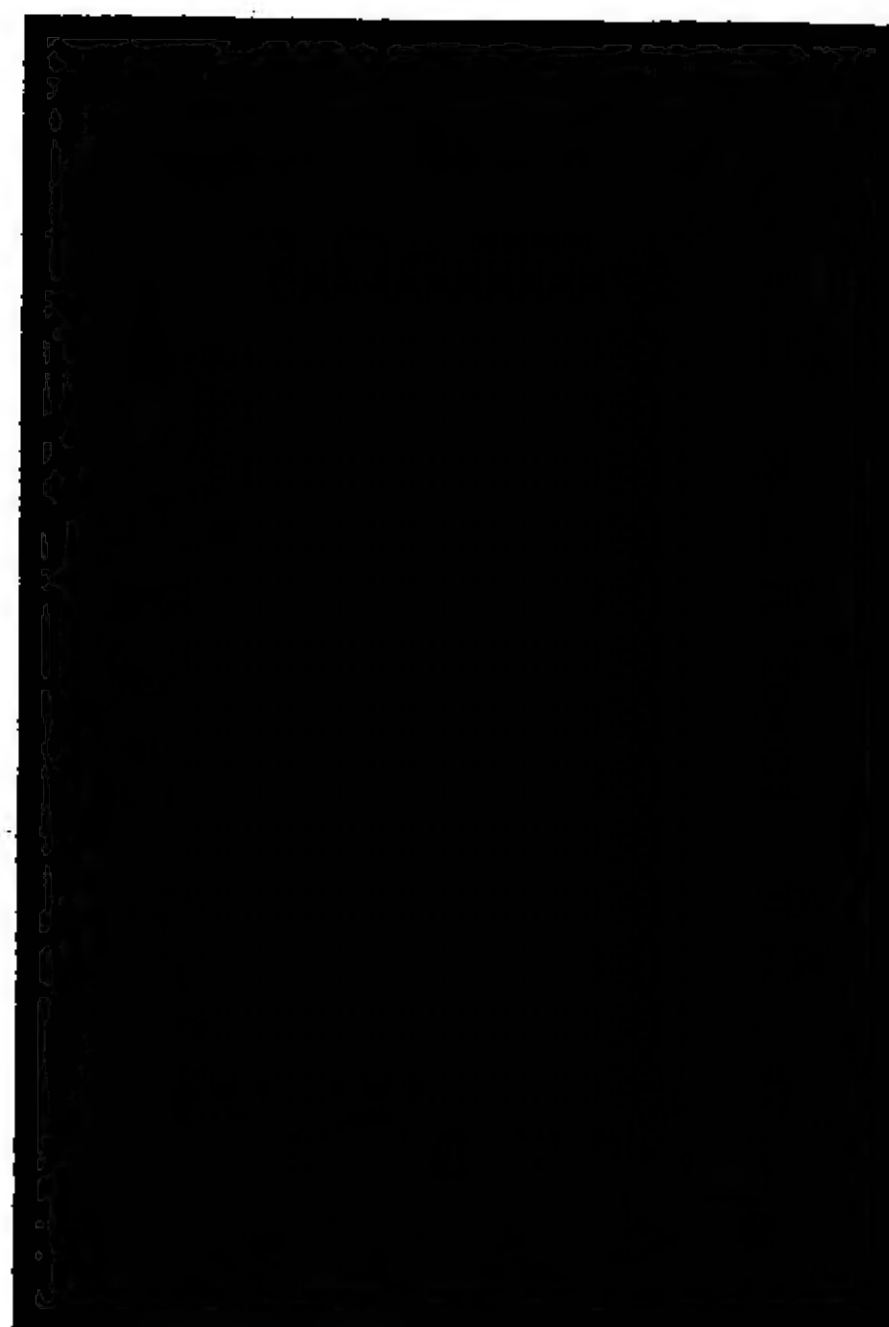
But that is an old story. In his newest opus, "October Day," produced in the Kammerspiele in Hamburg, Georg Kaiser treats of a fantastic love mystery, conceived with true beauty and romantic magic. The story centres around a young girl in the throes of motherhood. In harmony with this dramatic presentation, Kaiser has toned down the staccato, telegraphic style, which characterized many of his earlier plays, and has evolved a dramatic composition of rare charm, as well as intrinsic truth, which was loudly cheered on the occasion of its premiere. Under the title, "The Phantom Lover," an English version of the play, which is now being prepared by

Herman Bernstein, will be produced in New York by Gustav Blum early in the fall.

There is a versatility and universality to the genius of Georg

Kaiser that enables him to treat of the most diverse themes, each according to its own peculiar mood. In his labour-problems

Continued on page 36



Georg Kaiser, German playwright and leader of the modernist school of drama. Like his contemporary, Ernst Toller, he pleads for a freer, better and broader humanity. His passion for justice is all-absorbing.



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Continued from page 32

Commission of that city voted to increase considerably the public allotment for the support of these schools. The threatened withdrawal from Jewish hands of monopoly concessions which was scheduled to go into effect on January 1, 1928, was put off to July 1. At the present writing there are no reports as to whether it had actually gone into effect on that date.

In regard to Shehitah, an agitation against this practice was begun at the beginning of 1928 by a newspaper which was supported by a number of Polish organizations. The Society for the Prevention of Cruelty to Animals submitted a memorandum on the subject to the Minister of the Interior. The National Organization of Polish Women decided to call a conference on the subject. The belief was prevalent among the Jewish population that the agitation was instigated by elements which desired to oust Jewish merchants and workers from the meat industry. This view was partially borne out by the fact that a memorandum asking the Government to prohibit Shehitah was presented by the Guild of Polish butchers. It is said that the suggestion is supported by the Ministry of Agriculture, but opposed by the Ministries of Interior and of Public Worship and Education. In the city of Warsaw, notwithstanding the vigorous opposition of Jewish municipal councillors, an inquiry into the advisability of compulsory stunning of animals before slaughtering was decided upon.

Except for a few incidents, Poland was practically free from anti-Jewish disturbances during the past year. Polish students of the University of Lemberg staged a demonstration in March after the results of the elections became known, and it was found that two of the four deputies sent to Parliament from Eastern Galicia were Jews. The police, however, took drastic measures and arrested many of the rioters. In December, the Warsaw Technical Institute was forced to suspend lectures for a time because a group of the students declared a one-day strike after the Minister of Education had refused to approve an amendment to the by-laws of the student organization, providing for the exclusion of Jews from membership. When the students rejected the Minister's ruling, he ordered the organization dissolved; a strike followed and was answered by the closing of the school.

The economic situation of the Jews in Poland continued to be unfavourable during the past

year. There was a sensational report in the spring of 1927 that in Bialystok a number of Jewish parents had advertised that they were prepared to sell some of their children in order to provide food for the others. It was also reported that in order to provide their children with the necessities of life some parents were sending their children to missionary homes.

During July last, the Joint Distribution Committee reported that during the year 1927 over a million Polish Jews had benefited by the credit institutions which had been established with the support of the committee. The total of 874 of such institutions were then in existence. These loan Kasseas are situated in cities and towns having together 80 per cent. of the Jewish population of the country.

In communal affairs the year was made noteworthy by the failure of the Warsaw Kehillah to agree on a budget for the Jewish schools. The Board was split into three factions, some opposing any allotment to the Hedarim, some being against supporting the Tarbut schools in which Hebrew is the language of instruction, and the third faction being opposed to the Yiddish schools maintained principally by the labour elements. The government was appealed to to settle the dispute.

In March, 1928, the President of Poland issued a decree in connection with the communal organization of the Jews of Poland. According to this decree the Supreme Council of this organization is to consist of 63 members, 34 of whom are to be laymen, and 17 rabbis, to be elected by the communities; the remainder, 8 laymen and 4 rabbis, are to be appointed by the Government.

In May last, the Jews in Polish Silesia organized a Union of Democratic Jews to protect Jewish interests in the religious, cultural, economical and political fields, and to combat anti-Semitism.

Russia

In Russia three important questions engaged the attention of the Jewish population, (1) agricultural colonization, (2) urban industrialization, and (3) the growth of anti-Semitism.

In so far as agricultural colonization is concerned, it may be noted that August 30, 1928, marked the completion of four years of activity in this direction by the Government. According to a report rendered to the Construction Relief Conference, held in Chicago last October, by Dr. Joseph Rosen, agent of the American Jewish Joint Agricultural

Continued on page 33

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GEORG KAISER

Continued from page 33

play, entitled "Gas," produced at the Goodman Memorial Theatre in Chicago in 1926, Kaiser bitterly arraigns the present industrial system and pleads for man's emancipation from the tyranny of the machine. In his more recent work, "The President," performed recently in the Schauspielhaus at Frankfurt, the German dramatist takes up his pen with a cynical smile and with gay humour.

In this lighter vein, he attacks human conceit while exposing the bureaucratic maladministration of a social evil. The play treats of the life of a man who has been elected president of a society for the prevention of white slavery. In his zeal for his official duties, he forgets his own daughter, just out of convent school, who innocently falls a victim to the evil which her father has been trying to mitigate in his blind, blundering way. A dramatic satire, done in Kaiser's usual telegraphic style, it marks a departure from the violent mood of much of his earlier work.

Of considerable interest from a purely theatrical standpoint is Kaiser's "Zweimal Oliver" (Twice Oliver), produced in Berlin in 1926. The play shows Kaiser to be a master of intricate plot construction. Not that it lacks an underlying current of human emotion, but in the main it emerges as a trick play and a show piece that reveals Kaiser as a magician of theatrical illusions. The story of "Twice Oliver" has a continuity which would undoubtedly find favour on the screen—except for its bizarre and tragic ending. At that, it is a good story, as the following synopsis may show.

The chief protagonist is a protean or lightning-change artist of vaudeville, known as Oliver. His act, having become somewhat old-fashioned, he finds himself minus an engagement. He has grown very despondent when he

meets a wealthy lady, Olivia, requesting that he call on her. On presenting himself, she confides to him that she has frequently seen him perform on the stage and in one of his many disguises he reminded her of a lover whose desertion has left her disconsolate. She cannot get him out of her mind for she still cares for him. So she offers to engage Oliver to sit before her in the guise of her recreant lover, to come to her for an hour or so each day. She agrees to pay him well. And thus she hopes to make her forlorn condition more bearable.

Now it happens that Oliver has a wife who is insanely jealous. He dare not tell her of this dramatic engagement in the house of the wealthy Olivia and that he is being lavishly compensated for it. When his wife becomes seriously ill, he dare not make use of the money for a necessary operation; nor can he prevent his daughter from becoming the mistress of an unscrupulous vaudeville manager, who engages Oliver to do his protean act as a bribe and to serve his own ends.

Meanwhile the lightning-change artist has fallen in love with lady Olivia. On telling her of his infatuation, he is laughed at and informed that she has no longer any use for him as her fugitive lover, who is Oliver's double, has returned. She gives him a handful of money while her lover shows him the door. Dazed and infuriated, Oliver goes out to squander the money in the most riotous and reckless fashion.

The smashing climax occurs that same evening at the theatre when Oliver does his turn. Olivia appears in a stage box accompanied by her lover. The vaudeville artist, in the midst of his performance, stops short to harangue the audience in a hectic speech, draws a pistol, shoots his double in the stage box and falls down with the cry: "I have killed myself!" And, in the last scene, when he recovers consciousness, Oliver is discovered in a lunatic

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asylum, hopelessly insane, under the delusion that he is in Heaven and that he is the Emperor of China in disguise. So the play ends, with a note of tragic irony.

An earlier play by Georg Kaiser, brought out in 1923, also introduces a "double" to the chief protagonist. The play is called "Die Koralie" (The Coral) and strikes a far deeper and more subtle note, with many touches of poetry and psychological insight. The principal character is a capitalist, self-made, with bitter memories of an early childhood spent in squalor under the most tragic conditions. To escape from this hopeless environment, he is driven by a relentless passion to amass wealth and finally succeeds in becoming the owner of a big factory.

When the play opens, we find the capitalist a prey to his memories. He tries to aid the poor and has set aside a certain day in the month for listening to petitioners and giving alms to all deserving cases. He employs a secretary, whom he has picked because of his uncanny resemblance to himself. It is difficult to tell the two apart except for the coral charm which the secretary wears on his watch-chain. The secretary often impersonates the capitalist—especially on the days when petitions are heard. The opening scene shows one of these "petition" days. Retainers, dressed in yellow, are busily engaged handling the mob of charity-seekers, hustling them in and out of the secretary's office. The capitalist is seated in an adjoining room. After the petitions have been disposed of, the capitalist goes into the secretary's office and exchanges places with him.

At this point there enters a social reformer, garbed in gray, with a document which he loudly urges the rich man to sign. According to the contents of this paper, the capitalist is to turn over his factory to the workmen and his ill-gotten wealth to the

poor. The rich man laughs at the idea. He then proceeds to tell his life-story, how he had fought for his wealth in order to escape the tragic memories of his boyhood, with its gruelling, grinding poverty.

But the factory-owner is soon plunged into a state of utter despondency by what he learns of his son. The latter, weary of a life of indulgence and vanity, had joined the working-class and had shipped as a stoker on a freighter. The father now sees that he cannot blot out the past; it rises to torment him in his own son. In a mad impulse he shoots his own secretary, his other self.

But the tragic irony of the play is forcibly brought home when the capitalist is taken before the judges to answer to the charge of homicide. They mistake him for the secretary. They refuse to believe that he is the capitalist. And he is finally made out to be the secretary, a fate which the prisoner accepts with equanimity. In the last act of the play, just before his execution, a priest comes to offer consolation to the condemned man. He holds up a crucifix from which the prisoner averts his gaze. Instead, he begs the coral charm from the priest, which to the prisoner is a token of one's better-self and an eternal symbol of the peace that passeth understanding. As he lifts the coral charm, he exclaims: "This offers an escape from sorrow!"

Georg Kaiser, whom some are pleased to call the "dynamic dramatist," is the oldest among a set of intellectual German playwrights which includes Werfel, Hasenclever and Ernst Toller. He was born in the town of Magdeburg on November 25, 1878, which brings him very close to fifty. His father, Friederich Kaiser, was a prosperous merchant and gave his son a liberal education. After he had completed his studies, Georg Kaiser became a merchant like his father. He went to live at Buenos Aires

Continued on page 40

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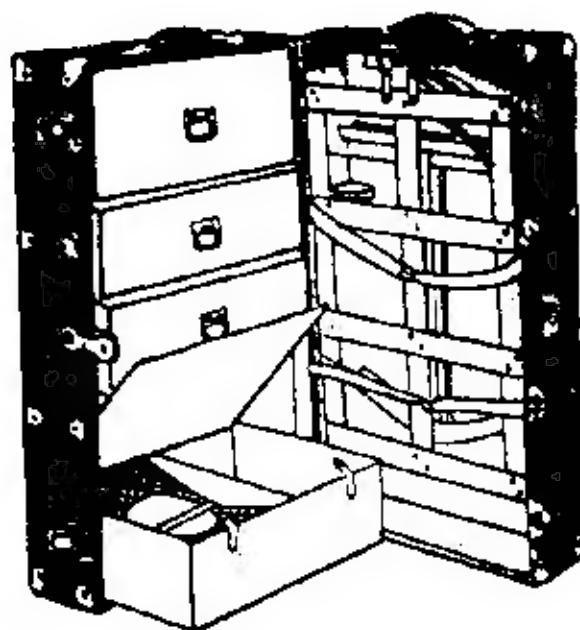
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Continued from page 34

Corporation, up to that time there had been settled on the land a total of 35,000 Jewish families; the total area occupied by these colonies being approximately 800,000 acres. During the past year this work has been continued and in the United States an endeavour is being made to raise sufficient funds to continue it for the next ten years. During the year the Government decided to utilize a part of Siberia for agricultural colonization by Jews. This region is known as Bureya. After it had been made ready, a group of Jewish colonists were transported to the region. The American Agro-Joint, as has been announced, will not participate in this enterprise. Reports which were received in May indicate that much damage was caused to crops in some of the Jewish colonies by storms; the Crimea colonies were, however, not seriously affected.

Demands that the Government help in the industrialization of Jews who were without work were made by representatives of Jewish organizations during the year. A wretched condition of thousands of Jewish artisans gave rise to this demand. In August, 1927, Central Executive Committee decided that the Comzet, the Government department originally charged with the supervision of the work of settling Jews on the land, include in its activities steps to further the industrialization of the Jewish masses. In the spring of 1928 the Ukrainian Soviet ordered the local Soviets in a number of places to take vigorous measures to combat the unemployment in those districts, mainly among the Jewish population, by providing the unemployed with implements and tools and undertaking public works on which they may be employed. These soviets were directed also to increase the subsidies being given to Jewish technical and trade schools.

The Russian press gave a great deal of attention during the past year to indications that anti-Semitism was spreading among the workers and even members of the Communist party. The newspapers gave full publicity to numerous instances of persecution of Jewish workers by their comrades, and warned leaders that anti-Semitism would hurt the cause of the revolution. The government encouraged the publication of books and leaflets condemning anti-Semitism, and a number of persons charged with molesting Jews were brought to trial. The anti-Semitic epidemic spread even to the children in schools and several cases are on

record of the cruel maltreatment of Jewish pupils by their non-Jewish schoolmates. Indications are that the Government looks on this phenomenon as one of its most serious problems.

The anti-religious activities of the Jewish section of the Communist party continued during the year, but on a much smaller scale than heretofore. The rabbis vigorously combated this propaganda, especially the anti-Passover campaign during the past spring when it was reported that matzoth was sold in great quantities in the Ukraine. Travelling rabbis and preachers openly protested against the attempt to suppress the celebration of the Passover. The traditional collections to aid poor Jewish families in celebrating the festival were carried on openly in White Russia and Ukrainian towns. In Moscow, the synagogues were crowded during the Passover services and half a million pounds of matzoth were sold.

The Jewish Communists were also very much disturbed by the wide distribution of Jewish religious books in Russia. In an editorial published recently, the Yiddish Communist daily, *Emes*, asks why the Government printing plant has published 85,000 copies of religious books, including prayer books, Pentateuchs, and manuals for women and children, for a single Jewish bookseller in Bobruisk, and demands that an investigation be made as to why a Jewish publisher in Berdichev was permitted by the Ukrainian Government to print similar books of which he sold 100,000 during 1927.

Palestine

The following is a summary of the most important facts regarding Palestine contained in the report of Dr. Weizmann, president of the World Zionist Organization, submitted in June last to Lord Plumer, High Commissioner of Palestine, for transmittal to the Permanent Mandates Commission of the League of Nations.

Only 2,713 immigrants entered Palestine during 1927. The decline was a direct result of the economic depression during that year. At the same time there was considerable emigration of Jews from Palestine. This totalled 5,073 as compared with 7,365 in 1926, when the economic depression began; the net Jewish immigration during 1927 was therefore 2,360. Sixty-three per cent. of the immigrants had resided in Palestine for less than two years, and another twenty-four per cent. had resided in the country for three years or less.

As for unemployment, this continued to present a serious prob-

lem during 1927. The average number of unemployed was 7,150. At the end of the year there were 6,361 unemployed on the register of the Jewish Labour Federation. By March, 1928, however, the unemployment had decreased to such an extent that direct relief was being paid to only 2,750 persons (as compared to 5,000 in 1927), and early in April it was found possible to absorb the remaining unemployed workmen and to suspend entirely the payment of doles, in spite of the fact that during the first three months of 1928 immigration again began to exceed emigration. The Zionist Organization spent during 1927 a total of £150,000 on unemployment relief; the Labour Federation imposed on those of its members who had employment a tax which brought in over £30,000, which were used also for unemployment relief. It is to be noted that the Zionist Organization bore the entire burden of Jewish unemployment and that no Jew became a charge upon the public funds of Palestine.

The economic depression did not vitally affect agricultural colonization. The older Keren Hayesod settlements covered 85 per cent. of their requirements from the proceeds of their own work and only £8,000 had to be contributed for the support of these settlements as compared with £27,000 needed in 1927. An increase in the land devoted to citrus cultivation is marked in the settlements not under control of the Keren Hayesod. According to a census of the agricultural settlements made in April, 1927, by the Palestine Zionist Executive there were at the time 104 such settlements supporting a population of 30,500 souls on 1,000,000 dunams (about 250,000 acres) of land, with 11,521 head of cattle in addition to 4,567 draft animals.

Urban development naturally was retarded by the economic depression, but towards the end of 1927 there were indications that change was about to take place; a fair amount of new building was begun. Industrial development was also retarded during the year, but in industry there are also signs of approaching revival. Several firms which were obliged to close down during 1926 reopened during 1927, and progress was retarded in the textile, tanning, woodworking, metal working and printing industries. The year 1927 was marked by an appreciable increase in the export of manufactured goods to Syria, and three companies were formed for exporting Palestine manufacture to various Jewish communities in other countries. The govern-

ment gave a stimulus to industry by exempting various raw materials from import duty.

The Palestine Electric Company operating the so-called Rutenberg concession, considerably extended the scope of its operations during 1927. Statistics of the workings of the company's power stations at Jaffa, Haifa, and Tiberias, show that during 1926-27 the company sold a total of over 2,000,000 kilowatt hours of current for power, residential and street lighting, and other purposes.

There was not during 1927, as in 1926, any outbreak of typhoid fever; malaria, however, was more frequent during 1927 and severely hit many of the agricultural settlements. During the year 10,332 patrons were admitted to four Hadassah hospitals, in Jerusalem, Tel-Aviv, Haifa and Safed. More than 115,000 new patients of all creeds were treated in the Hadassah clinics throughout the country. An important event in connection with public health was the dedication of the Nathan and Lina Straus Health Centre in Jerusalem on March 31, 1927, the gift of Nathan and Lina Straus, of New York City, who have devoted the sum of \$25,000 for this purpose. They have also offered to establish another health centre in Tel-Aviv at the cost of \$75,000.

In the matter of education it is worth noting that at the beginning of the school year 1927-28 the total number of Jewish schools in Palestine was 275, having an enrolment of 26,537 pupils, 222 of these schools serving 18,611 pupils, are under the supervision of the Palestine Zionist Executive. In addition, other Jewish schools are gradually accepting the supervision of that organization. Of the 222 schools under the supervision of the Educational Committee of the Zionist Organization, 111 are kindergartens, 97 are elementary schools, 4 are secondary schools, 3 are technical schools, 4 teachers' seminaries and 3 are miscellaneous institutions. It is interesting in this connection to note that for the year 1926-27 the government grant-in-aid for the Jewish schools maintained by the Zionist Organization was £14,870, almost double the grant in 1925-26, and almost seven times as much as was granted in 1924-25; for the year 1927-28 the sum of £19,603 has been allocated by the government for this purpose.

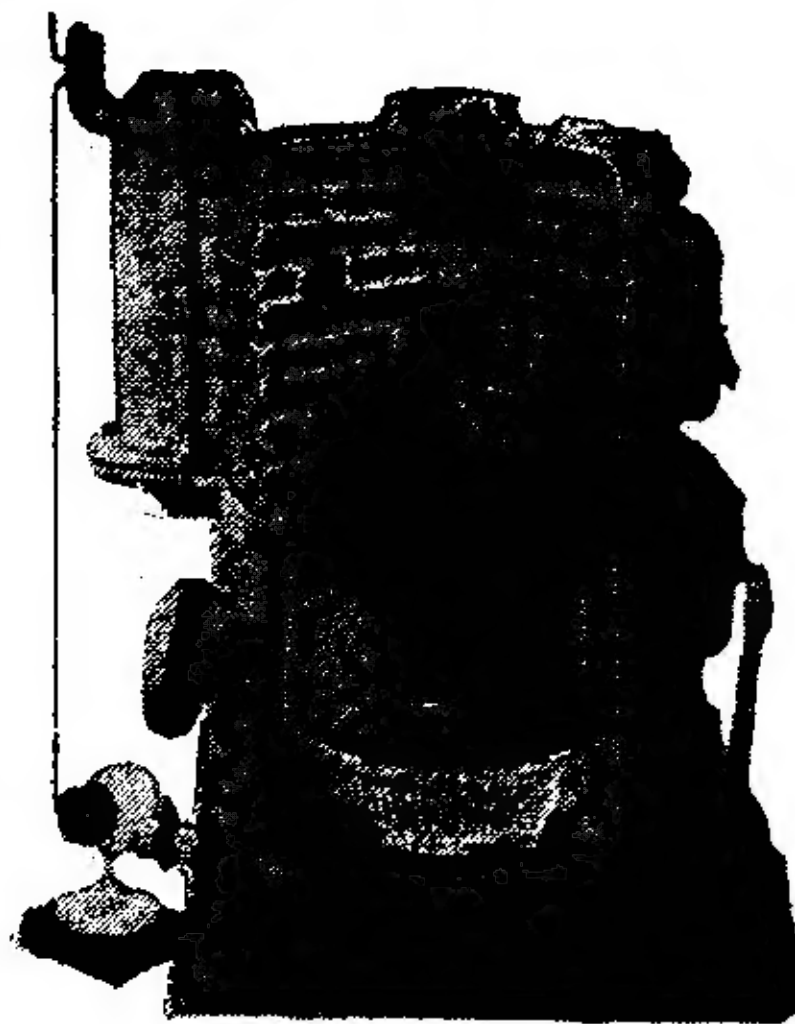
During 1927 the work of the existing departments of the Hebrew University has been continued and preparations were undertaken for the establishment of new institutes, and for the

Continued on page 42

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GEORG KAISER

Continued from page 37

for a time, in the pursuit of commercial activities. As the climate did not suit him, Kaiser returned to Europe, sojourning in Spain and Italy and later at various seaside resorts. He married in 1908. The war put a decided crimp in his private fortune. He was at one time, 1920, put in jail in Munich for the misappropriation of rugs and furniture to which it was alleged he had no right.

It was in 1901 that he discovered his true bent, namely, literature. At first, his writing was free from the "expressionist" style; but gradually both his thinking and writing became more and more modernistic. Like Jacob Wassermann, the novelist, Kaiser has shown a certain sympathy for and understanding of the Jewish people. In one of his first plays, entitled "Witwe Jud" (The Jewish Widow), Kaiser has somewhat hidden this sympathy under the mask of levity and satire. In it he has satirized the legend of Judith and Holofernes. In the same way he has taken the story of Tristan and Isolde in "Konig Hahnrei," and has employed it as a means of showing up the weaknesses in our modern institutions. A like method of allegorical satire is utilized effectively in his "Der Gerettete Alkibiades" (The Rescued Alcibiades).

Just before the war, Kaiser wrote the pseudo-historical drama "Die Burger von Calais" (The Citizens of Calais), which dramatizes the thesis that the individual must be ready to sacrifice himself for the good of the community. He then turned to serious social themes. One of Kaiser's greatest successes, by which he is best known to Americans, is his mystery drama, "From Morn to Midnight," which emerges as one of the most savage and bitter satires against the money-lust known in recent dramatic litera-

ture. This play has been successful wherever it was produced.

A play that deals with a bigger and broader theme is Kaiser's "Gas." Here the dramatist has tackled the problem of the world's industrial system. It is replete with expressions of the author's theories with regard to social and industrial reform. According to Kaiser, modern society is only aware of the present and heedless of the past or the future. The gas plant, which explodes and kills thousands of innocent victims, is a symbol of the destructive power of the machine. Despite this object lesson, the people cry aloud for gas, they need gas for the present, irrespective of what may happen in the future. They must have it. But the chief personage of the play, in the character of the billionaire's son turned idealist, visions the threatening future and therefore refuses to rebuild the destructive gas plant. In vain he cries aloud to the mob: "Be men, wholly men!" His plea falls on deaf ears.

Another recent Kaiser play entitled "The Conflagration in the Opera House" has just been acquired for American production by Charles Hopkins. The English translation was made by Winifred Katzin.

In most of his plays Georg Kaiser pleads for a finer, better and broader humanity. His passion for justice, his longing for truth, his sympathy for the humanities shines through all of his work. Without this passion, this longing, Kaiser might have made a tolerable playwright, for he has a flair for the theatrical. But, as he stands, Georg Kaiser is justly esteemed as a dramatist of power whose work reflects not only the spirit of Central Europe but the soul of all humanity.

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5688 IN REVIEW

Continued from page 39

erection of several new buildings. It should be noted here that early in 1928 the Board of Governors of the University decided to introduce under-graduate studies leading to the baccalaureate degree. The Jewish National and University Library had on the first of December, 1927, a total of 173,000 volumes (137,000 works). Of this number 57,000 books were Hebraica and Judaica. The increase in the library during the year was approximately 36,000 volumes.

The promulgation of the Religious Communities Organization Ordinance in 1926 was followed in 1927 by the publication of draft regulations for the organization of the Jewish community. These regulations provide for three bodies representative of the Jewish community: (1) Rabbinical Council, (2) the Elected Assembly, and (3) the General Council. These are empowered in their several spheres to conduct the internal affairs of the community and to levy taxes on its members for education, poor relief, care of the sick, and other communal services. Steps are now being taken by the existing National Council for the election of the first Elective Assembly in accordance with the regulations.

Contributions to the Palestine Foundations Fund during the year ending September, 1927, reached the total of £883,616. The Jewish National Fund receipts during 1926-27 totalled £289,000.

United States

In the United States there were but few incidents to divert the Jewish community from attention to internal problems. The only serious reminders that there exists in this country a certain measure of anti-Jewish feeling were the hazing of three Jewish physicians in a public hospital in New York City by their non-Jewish colleagues and the action

of the board of governors of the golf club in Milwaukee in asking eight of the Jewish charter members to resign, apparently in order to reduce the number of Jews in the club. There was also the case of the Metropolitan Masons Country Club, which, according to reliable witnesses, declined to admit Jews to membership and which changed its name when the *Jewish Tribune*, supported by a number of leading masons, protested against the use of the word "masons" in its designation. Aside from these incidents there was much excitement in Jewish circles regarding the production of the motion picture, "The King of Kings." It was charged that parts of this were not only inaccurate but also so presented as to arouse or intensify anti-Jewish feeling. The producers of the picture firmly declined to withdraw it because of the large investment involved, but, heeding the protests of the I.O.B.B. and other organizations, made a number of minor changes which, however, did not give universal satisfaction.

Despite these incidents, relations between Jews and non-Jews in this country were very amicable during the year 5688. The movement which was begun several years ago by the Federal Council of the Churches of Christ in America to promote good-will between Jews and Christians was continued. On the other hand, the attempt to convert Jews to Christianity was condemned at a meeting of the Home Missions Council of the Federal Council held in Cleveland in January.

In Jewish communal life, probably the most interesting event of domestic concern was the preparation by the Statistical Department of the American Jewish Committee of an enumeration of the Jewish congregations in the country, and an inquiry by the same agency into the number of Jews in the United States. As a result there is now available interesting data on these two im-

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portant subjects. During the year also the Bureau of Jewish Social Research published two reports based on data being gathered by it for the Greater New York Survey Committee; one of these reports deals with the movement of Jewish population within the city, and the other with the death rate and causes of death among Jews.

Other communal events having to do with domestic affairs were the granting of a charter to the Yeshivah College of America, authorizing it to award baccalaureate degrees in the arts and sciences; the consolidation of Temples Emanu-El and Beth-El in New York City; the dissolution after an existence of sixty-eight years of the Order Brith Abraham, at one time one of the most influential organizations of its kind, and the revival of the Kehillah idea, together with the organization of such bodies in Philadelphia and Los Angeles. In the field of culture, the most important events were the passing of the *Jewish Daily News*, the oldest Yiddish daily in the world; the discontinuance of the Yiddish Art Theatre in New York after an existence of ten years; and the exhibitions of the paintings of Leopold Pilichowsky and of the sculpture of Henryk Glicenstein.

We come now to events within the community relating to the welfare of the Jews in other countries. Fresh impetus was given to the United Jewish Campaign of the Joint Distribution and associated Committees by the constructive relief conference held in October last. On this occasion Louis Marshall made the significant statement that for years to come the work of relief will have to be continued, largely with funds raised in America. Several months later, announcement was made by James N. Rosenberg, chairman of the American Jewish Joint Agricultural Corporation (Agrojoint), that Julius Rosenwald, of Chicago, had agreed to subscribe five million dollars to a fund of twice that size for the continuance and extension of Jewish agricultural colonization work in Russia; the Russian Government had agreed to expend for the same purpose another ten million dollars over a period of ten years and to provide land valued at twenty million dollars. It is understood that over 75 per cent. of the American fund has already been subscribed. In connection with relief work, mention should also be made of the activities of the Hias-Ica-Emigdirekt, which is largely financed by the Hias, and which has

Jewish emigrants to South American countries.

Outside of matters of relief, the foreign interests of the American Jews were concentrated during the year on Roumania, where a serious anti-Jewish outbreak occurred in December, 1927, at Oradeamare. Jewish public opinion in America was divided as to the attitude to be taken toward the Roumanian Government, one group advising public agitation, and the other, believing in the good intentions of the Roumanian Government and the sincerity of its protestations of innocence in connection with the outrages, advising an attitude of "watchful waiting."

The activities on behalf of Palestine were many and varied during the year. Much interest was taken in the Hebrew University. David Shapiro, publisher of a Yiddish daily in New York City, offered to endow a chair in the Yiddish language and literature in that institution and a society called "The Friends of the Hebrew University" was formed. There was also considerable interest displayed in Palestine archaeological research and the American branch of the Jewish Palestine Exploration Society was very active. The United Palestine Appeal reported that from October 1, 1927 to July 15, it had received pledges for over \$4,500,000.

A great deal of public attention was attracted by the strife within the Zionist Organization of America. A group of Zionists who were dissatisfied with the existing administration, held a meeting in Washington in April, 1928, at which charges of mismanagement and of unauthorized financial transactions were made. At the request of the administration, Dr. Chaim Weizmann asked a group of New York judges to make an investigation. In their report, the judges declared that they had found evidence of "loose mismanagement in the financial affairs" in the organization; but no proof that any one had acted for personal gain or that the organization had incurred any loss by reason of the mismanagement. In the course of the inquiry, Louis Lipsky, the President of the Organization, announced his intention not to stand for re-election to that office, because the controversy appeared to him to have assumed the character of a personal issue and he did not desire to become an obstacle in the way of peace within the Zionist movement; but at the subsequent convention of the Organization, he was persuaded to have his name placed in nomination and was re-elected.

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"Events from Heestory"

Milt Gross: Enough of His Life to Explain Nize
Baby and His Bronx Humour

By ANNE KULIQUE KRAMER

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"Of course, it's funny—at first. But he can't keep it up and even if he could, people would tire of him." Such were the comments and general run of criticism that were heard everywhere after Milt Gross had commenced to record in a weekly column for the *World* the idiosyncrasies of the East Side dialect. But, after four years, Gross is still busily engaged in the work of amusing countless readers of his columns by his inimitable presentations of the characteristic dialect that dominates the conversation when Jew meets Jew.

The secret—or better, the reason—for his success is parallel to that of Sinclair Lewis. Like Lewis, he has caught a picture—as clear as a photographic study—of those people whom he knows and understands. He had taken the every-day occurrences of their lives and has written of them with such exacting detail and accuracy that they seem

almost to have recorded. Although, superficially, his columns may appear to consist only of amusing—and, at times, to the uninitiated, incomprehensible—dialect, they contain, actually, a great deal of sympathetic character study. One follows the career of *Mrs. Feitlbaum* and her family, *Nize Baby* and his loquacious mother, and the other actors in these comedies of the tenements, with real feeling, appreciating them almost as if one knew them.

Milt Gross was probably more surprised at his material success than those who read and chuckled over him. Proverbially, he awoke one morning to find himself famous. As with Lewis, the people took to him in search of a novelty, a true picture which should at the same time be convincingly portrayed. As "*Main Street*" became food for the palate of the masses, so "Gross



"Oo-noo, nize baby, itt opp all de cyril, so Momma'll gonna—" The cartoon of "Nize Baby" that made Milt Gross famous overnight.

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Exaggerations" provided a new and delectable tidbit.

Clippings from *The World's* feature section containing the dialogues illustrated with funny little sketches began to appear everywhere. Lower East Side and upper Manhattan read with the same appreciation, if not comprehension. The conversation of all types and classes was peppered with the same, sage observation: "Nu, so wot was?" No luncheon was complete without the proper spicing of "Nize boy, it opp all de farina"; nor was a gathering considered satisfactory unless it included, in its repertoire of recitations that of the famous rider, with its solemn opening: "Knock, knock! Who's er? S'me, Paul Rewere . . ."

This was three years ago, when the country took to Gross with hungry zest and the critics roared their approval, but prophesied in moments of relaxation that "it wouldn't—couldn't last." But like the cross-word puzzle, Milt Gross has come to stay. His articles are ably taking their place in the roster of those recitations which descend like perennial fruits to the heirs. Among "Casey at the Bat" and "The Shooting of Dan McGrew" are now included, and given paramount place, many of Milt's "Gross Exaggerations."

Milt Gross is one of the few successful humorists who were born and bred in New York. When he was still very young, his family moved up to the Bronx, and there Milt first met and became acquainted with the unusual dialect of the Anglicized Russian Jew, the literal translation of which has held his diverse audiences enrapt for four years.

He admits that he was by no means an apt student, either at public school or later at an art school, where he stayed for a very short time. After leaving art school, with no regret on the part of the instructors or himself, Gross found a job, which lasted actually as long as his art

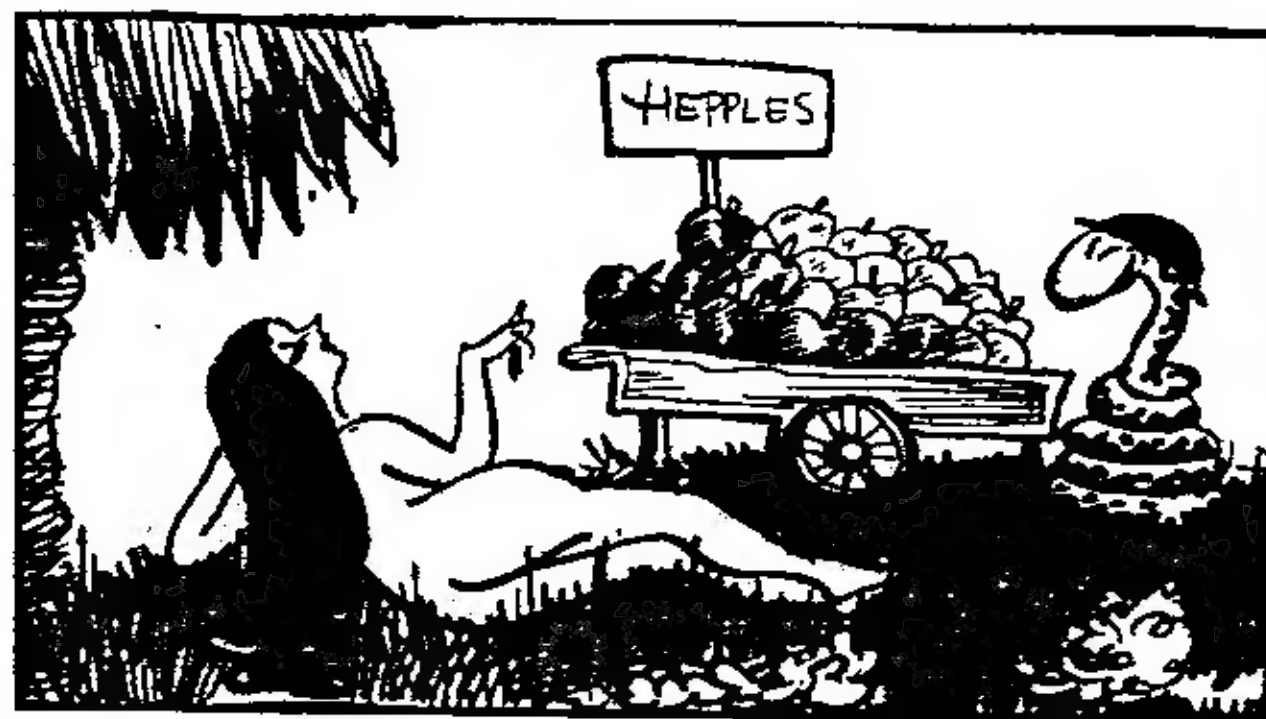
experience. There followed a series of positions in various neighbourhoods of New York, for Gross says frankly that he left a job as soon as he was weary of it or longed for a change of location. Finally, he procured a position as a copy boy in the New York *American* art department, and spurred on by his intense admiration for the work of Tad and a vague memory of his desire to draw caricatures as a child, he began to experiment with cartoons.

His work for *The World* commenced in an unusual manner. During a crucial period, after his marriage, he lost his job and his child fell ill, dangerously so.

Gross trotted from one place to another searching for work, invariably receiving the same, discouraging reply: "Nothing doing to-day." Finally, in sheer desperation, he telephoned Mr. Pulitzer of *The World* and told him that he was in great need of work. Mr. Pulitzer's secretary told him to see the art editor and Gross was taken on.

However, for a long, weary year none of Gross's work was published and he admits that he went almost frantic with worry. Finally, he began sketching a clever and satirical strip called "Banana Oil," which brought him instant recognition. Then,

Continued on page 49



This is a Gross exaggeration from Milt's latest opus of humour, entitled "Famous Funnies with odder events from Heestory" (Doubleday, Doran, publishers.)

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They Remember Rebecca Gratz

Reminiscences of the Famous Figure Who Inspired Heroine in Scott's "Ivanhoe"

By ESTHER MOYERMAN

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A graceful, dark-eyed miss standing shyly beside her aunt's fauteuil, in their fashionable drawing-room in Philadelphia, two decades before the Civil War, blushed delightfully as she heard her praises sung by her aunt's guest. To-day, this little girl is in the sunset of her life, for she celebrated her 79th birthday anniversary on April 12; but she still has a vivid picture of that happy afternoon over seventy years ago, when she was permitted to remain in the room during the formal call of her beloved Rebecca Gratz. But the child was further elated but much embarrassed to hear Miss Gratz in her soft, melodious voice inform her hostess "your Leanore is one of my most faithful children."

For Miss Gratz was fond of referring to her pupils at the Hebrew Sunday School as "her children." Ever since that memorable day on March 4, 1838, when she had established this unique institution of Jewish education in the Quaker City, Miss Gratz became strongly attached to it. This far-sighted and capable young woman had succeeded in finding a room, in producing books, and marshalling sixty children and their teachers for the first session. Children from the best Jewish families, girls and boys representing virtually every element of Jewish life in this quaint town attended the Sunday morning classes of this Society.

Twenty years later, when her first pupils had become prominent members of the community, many participating actively in

that critical period of their adopted country's history, the Civil War, Miss Gratz was delighted to welcome a certain newcomer to her school. The new student was a niece and adopted child of her colleague, Mr. Joseph Einstein, president for eighteen years of the Rodeph Shalom Temple, the oldest reform congregation in America. This little girl, Leanore Frank, who later married Simon Loeb, of the same city, came from cultured Jewish stock of refinement, and was reared in an atmosphere of Jewish learning. At the age of nine she first attended the Hebrew Sunday School.

"I think I adored Rebecca Gratz the first time I saw her on that memorable first day at the Sunday School," said Mrs. Loeb, in her mellow voice, as we sat in her sitting-room on Park Avenue, in Philadelphia. Flickering shadows cast by the late afternoon sunlight enveloped the quaint, white-haired figure, slowly and rhythmically rocking her chair. Her placid face was lighted with smiles of reminiscence of that beautiful and splendid representative of womanhood in American-Jewish history.

Even storms did not deter the youthful Leanore from leaving her uncle's home on Arch Street, near Third, every Sunday morning to trudge her way, often through slimy mud, until she reached the Hebrew Sunday School over a mile distant. Although she usually arrived ten or fifteen minutes before the opening of the assembly at ten o'clock, Miss Gratz was always

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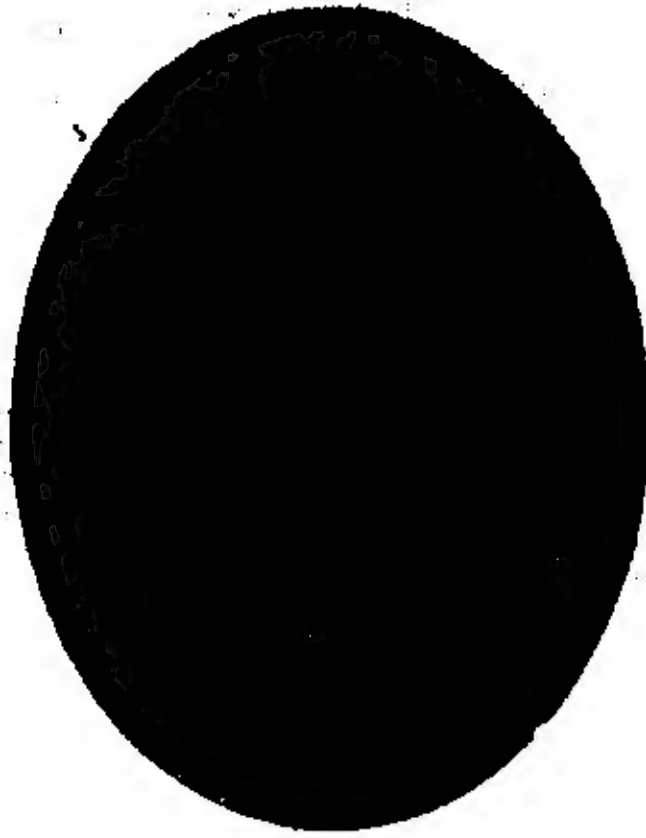
392 LaGauchetiere St. W.

MONTREAL

there to greet her. During the half dozen years that she went there, she never missed a session, nor did Miss Gratz, who always appeared before any of her scholars.

"I can still see her," Mrs. Loeb continued, "as she walked slowly and with dignity, up and down the aisles. She had a sweet way with children. As she wandered about the room, she would stop to question certain students, bowing her aristocratic head to listen

Gratz as superintendent of the Hebrew Sunday School, that their beloved friend had been the inspiration for a beautiful character in a romance penned by a prominent author and companion of their locally famous Washington Irving. No copy was available then of "Ivanhoe," but in her late teens, she had the pleasure of meeting the prototype of the gracious Rebecca Gratz in the "Rebecca" of the colourful medieval narrative.



REBECCA GRATZ

It was this beautiful girl who inspired the "Becky" in Sir Walter Scott's immortal "Ivanhoe." Miss Gratz, in her day one of the most famous Jewesses of Philadelphia, was the founder of early Jewish philanthropic organizations. She never married, despite the many proposals. This noted woman was buried in the old Portuguese cemetery on Spruce Street, in Philadelphia.

to bits of childish prattle. No longer youthful, she still possessed all the charms of beauty. Her pretty face was enhanced by a certain spiritual glow, which left its mark upon the children. We loved to watch her smile, for her eyes would shine and her lips would curve delightfully, as if she was embracing each of us."

And then Mrs. Loeb's eyes closed, with a gentle smile wavering on her lips; as though she was still under the charms of the pretty miss who was immortalized in Sir Walter Scott's "Ivanhoe." Shortly after the book was published, she heard from Miss Ellen Phillips, who succeeded Miss

"Whenever I picture her, I always see her as she looked in Sunday School. Dressed in a long merino in black with a full skirt, she made a stately, dignified appearance. But the sombreness of the gown was offset by tiny pearl buttons down the front of the bodice, and the dainty white lace collar and cuffs. A curl peeping out on each side of her head, from beneath the Quaker-like black bonnet gave an almost vivacious touch to her pale countenance.

"After Dr. Sabato Morais, the venerable educator, opened the exercises with a solemn prayer,

Continued on page 65

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Extends to the members of the Jewish community
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1928—5689

"EWENTS FROM HEESTORY"

Continued from page 45

one day the editor of *The Sunday World Magazine* asked Gross to fill in a space, either with pictures or with text. On an inspiration, Gross wrote a satirical column and interspersed it with Anglo-Yiddish dialect. The rest, of course, is common history.

His series of "Gross Exaggerations" were collected in book form under the title of "Nize Baby," which ran into seven editions and was hailed by the critics as a masterpiece of humour. Gross found himself called the founder of a new school of humour; and everywhere the book was being read and quoted. The book section of the *New York Times* said of him: "His work, as it is now, is one of the most distinctive and promising contributions to American humour of recent years . . . The illustrations . . .

catch completely the spirit of his prose . . . they are fresh, untraditional, and easy . . ."

Gross followed "Nize Baby" with a most novel and delightful version of *Hiawatha*. Later, he contributed to a popular magazine a series of sketches dealing with the famous ladies of history, which, incidentally, have just been published in book form. "Famous Fimmales Witt Odder Ewents from Heestory" is one of the wittiest of Gross's books of humour. His ingenious interpretation of the lives of famous heart-breakers of history include Clipettra, Delilah, Halen from Troy, and Loocritchia Borgia. Gross begins with "de insite sturry from de woild," recounting numerous historical events: "how it got bombed huff Julius Sizzer" and "from Chreestopher Colombus a biography" through "de bettle from Bonker Heel." This new book will ably take its place among "Nize Baby" and "Hiawatta."

Personally, he is a very presentable young man who likes to walk in the rain and forage the ice chest at unearthly hours and

do all that an interesting person enjoys doing. He is amazingly youthful and filled with an unquenchable vitality. He appears to be relishing every moment of his day, although he expresses a dreadful fear of falling into a rut. Despite his veneer of cynicism, he is a sensitive individual with a real appreciation of beauty and an honest desire to create something worth while. Although his dialect stories are essentially character sketches, he hopes to do something better, something more substantial.

A short time ago he wrote a short story, tragic in calibre, and submitted it to a widely read popular fiction magazine which had been featuring a page of his dialect sketches each month. The story was returned to him promptly with a note to the effect that the name of Milt Gross stood for humour. The people read Milt Gross for "Nize Baby" and "Mrs. Feitlebaum" and "Loey dat Dope." If there was satire in these dialect stories, it was at least hidden. But a story, an obviously tragic or satirical story from the pen which created "Nize Baby."

Nevertheless, Gross is anxious to create straight character stories, and despite the public's desires and wishes, he probably will. Already, he has begun experimenting with plot in his weekly column, "Gross Exaggerations," in *The World*. He is feeling his way cautiously, meanwhile using the dialect of which he is sure, but eventually he will break away. Among other things he wants to write a play.

Milt Gross and Charles Chaplin are curiously alike, in character and especially in appearance. Gross speaks of Chaplin with great admiration. He met the comedian in Los Angeles one evening at about seven, and the two men sat and talked and argued until ten the following morning. Incidentally, through that meeting, they became firm friends.

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Milt commenced life under the handicap, if you would call it such, of being an habitual New Yorker, that is, he was born there. Later, in the yearly migrations that set in during the late nineties, his family moved up into the borough of the Bronx, taking Milt with them. It was here that Gross first met "Mrs. Feitlbaum," and heard her familiar admonishments down the dumbwaiter shaft; here that he encountered "Loey, dot dope," and listened to the maternal comfortings of "Nize Baby."
Rebecca Gratz,

Gross reads and admires Poe and de Maupassant, masters of the short story, and earnestly desires to emulate them. Chaplin wants to play Hamlet! One of the greatest humorists and the greatest comedian, who create pleasure and amusement in the hearts of millions, aching to do serious, "artistic" work!
From a "filler" Gross has become a feature. Through a single strip of cartoons, he has become a famous cartoonist. Through a chance column of novel dialect, a great humorist. To-day, Gross is not so widely acclaimed as he was four years ago nor do his audiences hang so

breathlessly over his column in the Sunday paper. They have begun to accept him as an essential part of the paper, a very necessary adjunct. They have lost sight of Gross, the individual, in their acceptance of "Gross Exaggerations." Through this process of change, however, Milt Gross has not lost his popularity, but has rather retained and insured it. Consequently he has lost the label of being a fad and has acquired a new and more fitting one of becoming a tradition.
A gentleman of Jewish vintage stepped upon the street car,

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accompanied by a boy, and handed the conductor one fare. The conductor, gazing at the gentleman's companion, demanded another fare.
"But the boy is only four years old," complained the passenger.
"Hmm, he looks older than that to me."
"I ask you, mister, can I help it if he worries?"

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Speaks for Canada to Jewish Congress

An extract from the address delivered at the congress of the World Union for Progressive Judaism in Berlin, August 18, by Rabbi Harry J. Stern, of Temple Emanu-El, Montreal, follows:

"An imaginary boundary line separates Canada from the United States, and much that is classed as Canadian is also American and vice-versa. Especially is this true in the case of Canadian Reform Judaism. Our movement in Canada is an outgrowth of the Liberal Movement in the United States. Our three Liberal congregations belong to the Union of American Hebrew Congregations. Our rabbis are graduates of the Hebrew Union College of Cincinnati. In one respect only do we differ from the United States. Our environment is extremely conservative. Hence in the past we had to battle for our existence, but to-day we are well entrenched and our congregations wield a tremendous influence upon Jewish life in Canada. Perhaps, too, we seem to feel that a psychical revolution has taken place in Canada. A wave of liberalism seems to have penetrated the stronghold of conservatism both Jewish and non-Jewish and judging by many manifestations we are at present entering upon a period of expansion and extension as far as our liberal movement is concerned. There is a feature of our reform movement which makes it unique. Most of the members of our congregations are young people. Our officiating rabbis are young men. Canada, as a country in the economy of nations, is also young. We therefore have the enthusiasm of youth. And with the passion of youth and the cause for truth, we, the liberal Jews of Canada, hope in some humble way to make our contribution to the cause of liberal Judaism of the world. I just returned from a visit to Soviet Russia and ladies and gentlemen, I came away a broken-hearted and discouraged man, because of what I have seen pertaining to Jewish life there. Russian Jewry is dying. Think of it! This Russian Jewry that gave so much to Yiddishkeit in the past; Russian Jewry with its once upon a time Talmudists, Yishivas and synagogues, is doomed. I have seen Jewish scholars and rabbis suffering for lack of bread. The Jewish academies lie shattered and broken, the libraries of sacred law confiscated. Hebrew books are rotting in garrets and cellars. Yes, some of the most beautiful synagogues have been converted

into clubs and in place of the Ten Commandments is worshipped the new saint—'Lenin.' So you can readily see why I came away disheartened and dejected."

From the *London Jewish Guardian*:

"Reports were presented from all countries affiliated to the World Union, on the progress of Liberal Judaism since the last conference in 1926. Rabbi Harry J. Stern, of Temple Emanu-El, Montreal, was accorded a most enthusiastic reception, and not only for his formal report on the position of Liberal Judaism in Canada, but for his poignant description of the condition of Judaism in Soviet Russia, from which country he had just returned. His graphic story of synagogues turned into clubs, and of the 'bootlegging' of religious instruction in face of Soviet prohibition, moved the congress deeply."

The Cradock Simpson Company, who have been in business in Montreal since 1879, have recently enlarged their premises in the Transportation Building in order to meet the needs of their increasing business. During the last two years they have opened up the property known as The Priests' Farm on Sherbrooke Street West and have supervised the plans and allotments of the property, nearly all of which has now been sold. This firm is also carrying on their renting business, including the management of many properties in all parts of the city, for which purpose an ample staff is provided, 132 St. James Street West.

Sherbrooke, Que.

Mrs. M. B. Echenberg, Belvedere Street, entertained informally at a bridge Sunday evening last in honour of Mesdames Max Usher and Saul Usher, of Montreal. Cards were played at three tables and prizes were won by Mesdames Max Weinstein and Samuel W. Smith.

Mr. and Mrs. Maxwell Weinstein, of Thetford Mines, spent a few days with Mrs. M. B. Echenberg, Belvedere Street.

Mr. and Mrs. S. P. Smith and children spent the week-end in Thetford Mines, the guests of Mr. and Mrs. Samuel Shmoker.

Mrs. David Echenberg, Prospect Street, spent a few days in Montreal with her sister, Mrs. Saul Usher.

Miss Miriam Garfunkel, of Toronto, is visiting Miss Helene Cohen, Gillespie Street.

A. D. Smith, Court Street, spent a day in Quebec with his mother, Mrs. David Leibling, St. Joseph Street.

Thomas Vineberg, of Montreal, returned here to see his daughter, Mrs. A. D. Smith, Court Street.

Louis H. Bernstein spent a few days in Montreal.

Miss Grace Vineberg, of Montreal, spent the week-end visiting her cousin, Mrs. A. D. Smith, Court Street.

Mrs. Louis Edgar and daughter, Edythe, are spending a few weeks in Montreal visiting friends and relatives.

Miss Helene Cohen, Gillespie Street, entertained informally at a party in honour of Miss M. Garfunkel, of Toronto.

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North-west corner, Western Avenue and Olivier Avenue. Owner and
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THE above illustration shows two ultra-modern apartment house buildings, designed to suit the most fastidious of future tenants in this ideal residential section of Westmount.

Each building contains twelve apartments of four and five spacious rooms all having exceptionally large windows and natural light from all sides.

The kitchens are equipped with every modern facility including "Frigidaire" electric refrigerators with vegetable compartments, all enamel "Regent" gas stoves, double ovens and broilers, latest type pantry, soundproof cork floors, and ample closet space.

Bathrooms are tiled and have five set-in fixtures and special type flushometer toilets.

The living rooms are beautifully designed, each having a natural cane stone mantelpiece, electric fireplace, radio installations and cushion-bedded soundproof floors.

The entries and stairways are of marble and tile attractively lined in black and gold, lending a very elaborate yet pleasing effect to the hallways.

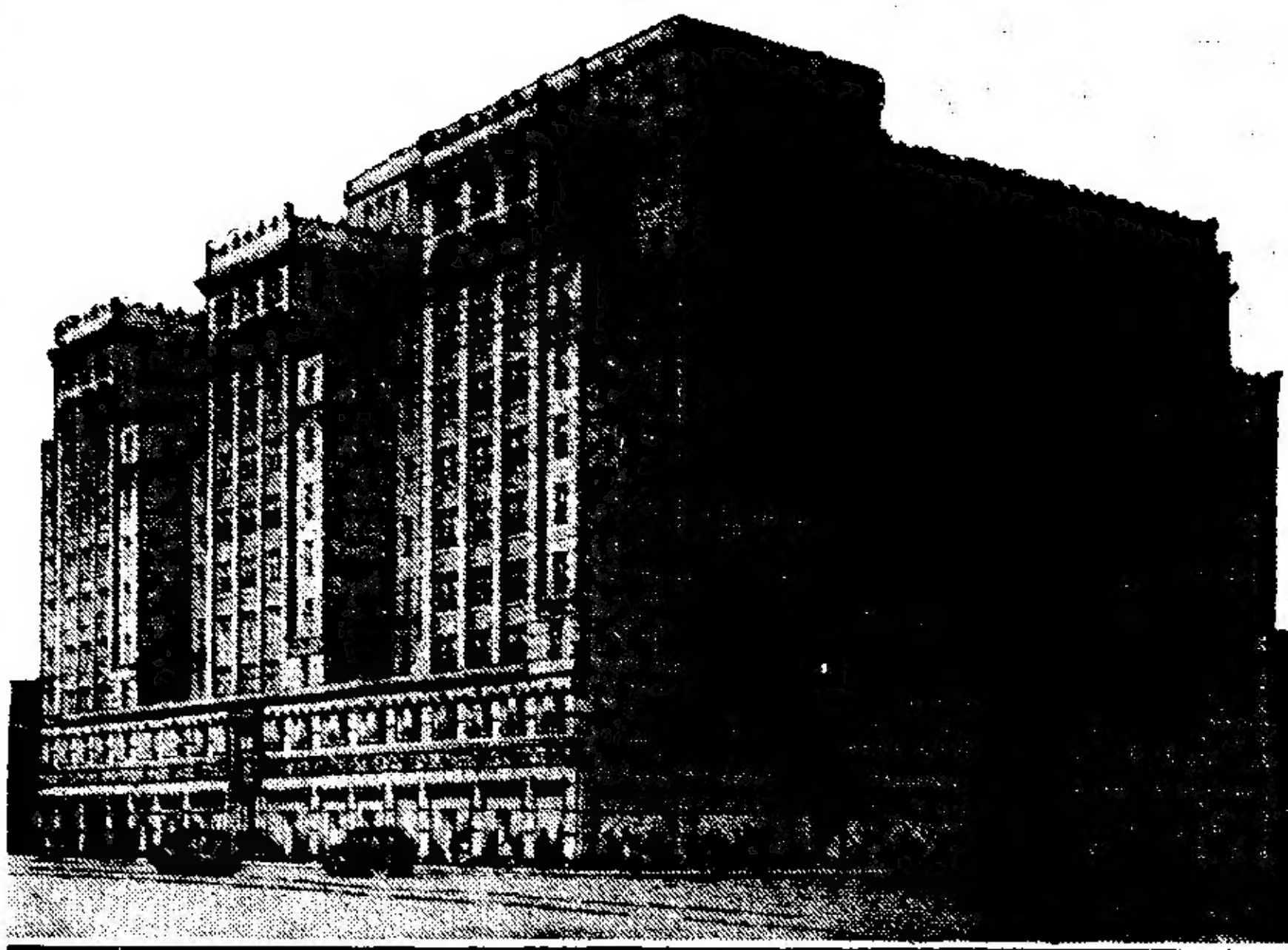
The fixtures and hardware in all the rooms are the last word in neatness and style and tone perfectly with the artistic decoration of the rooms.

Each apartment has washing and drying rooms, stationary tubs and individual lockers in the basement and clothes dryers on the roof. Cedar cupboards have been built in each apartment for the protection of furs, etc.

All rooms are finished with chestnut and have oak cushion-bedded floors. All the steps throughout the building are rendered non-slippery by means of "Travertine."

Inspection is invited at any time and further particulars will be furnished either at the building or by telephoning Westmount 0942, or Belair 3456-7.

Dominion Square Building



The first sod was turned in July near Dominion Square at the site of the proposed new Dominion Square building above, in the presence of a prominent group of officials connected with the \$10,000,000 enterprise. The building will be in the block bounded by St. Catherine, Metcalfe, Dominion Square and Peel Streets.

Plans call for the erection of one of the finest buildings in Canada on the block bounded by Peel Street on the west, Metcalfe Street on the east, St. Catherine Street on the north, and Dominion Square on the south. Work starts immediately, the contractors being George A. Fuller Co. of Canada, Ltd., who have erected the Royal Bank Building, and are at present constructing the new Bell Telephone Building. The first portion of the new Dominion Square Building, which will consist of ten storeys, will be completed in May, 1929. The final completion will be in May, 1930.

The owners of the new building are from Montreal, Windsor and London, Ont., where they also own the Carling Breweries. They are Harry Low,

Charles Burns and Marco Leon, and have formed the corporation called the Dominion Square Building Corporation, investing \$10,000,000 in the enterprise.

Marking a new departure in architecture, the building will consist of stores on the ground and mezzanine floors, with an arcade that will be one of the features of the building. Eight stories will be used for offices, and in the basement, a garage, three storeys deep, will be built.

The plans prepared by Ross & Macdonald, architects, Montreal, show a stone building designed in Northern Italian style.

The first floor, or street floor, will have shops facing on all streets. These shops are connected with arcades extending through two storeys, the entire length of the building from Peel to Metcalfe Streets, and from St. Catherine Street to the centralized location of the elevators and escalators.

The escalators connect with the second or arcade mezzanine floor level, on which are also located shops. These shops have show windows on the street fronts and

show or display windows facing the arcades.

All shop fronts will be provided with bronze frames.

The floors of the shops will be terrazzo, while those of the arcades will be marble mosaic.

The walls will be Travertine, with decorated ceilings.

On the upper eight floors are placed spacious offices, all with exterior light.

Eight high-speed elevators are provided to give fast service to all floors.

A feature of the building is the modern 600-car garage, which occupies four floors below street level and is entered from Dominion Square.

Waiting rooms, toilets, offices, etc., are provided in connection with the garage, also oiling pits, wash racks, repair departments, and all other conveniences for the motorists.

The garage will tend to solve the "parking" problem in this district, and will be a great advantage to the tenants of the building.

JEWISH COLONIZATION WORK IN DIFFERENT LANDS

At a recent meeting of the Anglo-Jewish Association, Mr. I. G. Montefiore reported in behalf of the Jewish Colonization Association (Ica). He said that in the new South Russian colonies there were on the first of June, 2,275 families, of whom one thousand had been living there during the winter and the remainder had come back from their original homes at the beginning of the spring; 933 houses had been built and 1,198 are in the course of construction; 136 ordinary wells had been dug and five artesian wells of considerable depth.

From another report it appears that the crops in the Crimea district are very promising, so that every Jewish colonist is assured of his bread during the coming year and in some instances a surplus is promised. However, the conditions in the Cherson and Kirvoy Rog districts are not very good and difficulties are anticipated there. A special conference was recently held in which representatives of various organizations in Russia conferred on the best means of rendering aid to the Jewish settlers in these districts and various decisions have been arrived at. The government will provide the settlers with food on credit, while the Agro-joint, including the organizations interested in the project, is to undertake public works there which will make it possible for the colonists to earn some money.

Dr. Louis Oungre, the agent of the Ica, Dr. Myron Kreinin, representing the Emigdirect, and Mr. Aaron Benjamin, of the Hias, have just returned from a three months' visit to Argentina, Brazil and Uruguay. They expressed themselves favourably on the possibilities of Jewish settlement in South America, claiming that skilled mechanics and agriculturists can settle in these lands to the number of about 20,000 annually. Dr. Oungre reported that he had found the Jewish colonies in Argentina in a satisfactory condition. In Brazil also, the Jewish settlers are becoming more and more organized and acclimated, so that the spiritual as well as their material condition is receiving ample attention. A new synagogue has just been erected and there are now twenty-two Jewish schools under the supervision of the Ica minister, Mr. Raffalowitch.

Conditions in the Buryea region in Siberia have apparently not improved and the people who return from there bring most unfavourable reports. The government, however, is determined to continue the transmigration of new groups of Jewish emigrants to that region. It is planned to transport one thousand additional people and have them at first employed in the lumber industry there. According to the Yiddish papers in Russia, more than 40,000 Jewish unemployed are registered in the Odessa labour bureau. Many of these are waiting for an opportunity to settle on the soil.

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A Year's Work in Canadian Zionism

BY RABBI J. L. ZLOTNICK

Looking back over the period since last Rosh Hashonah, two factors are predominant in Canadian Zionism. Last year marked the greatest effort for Eretz Israel by Canadian Jewry by the undertaking to redeem 50,000 dunams of land in the Plain of Sharon. Second, last year marked the greatest income received by the Zionist organization of Canada since its inception. The financial report for the fiscal year ending June 8, 1928, showed an income which was \$50,000 higher than any previously established record for a single year in Canadian Zionist activities. It was also the first time that the income reached over the one-quarter million dollar mark. Besides the amount collected, there is also some \$150,000 outstanding in pledges throughout the country.

On the undertaking for the Sharon, \$100,000 was immediately remitted to the Jewish National Fund when Mr. Ussischkin was in Canada, and now another \$200,000 has been remitted by the organization to the Jewish Colonial Trust Bank to be held in trust for the Jewish National Fund until the receipt of the kushan. Of the \$300,000 thus remitted for the Plain of Sharon, the last \$200,000 is still to be paid up at the bank.

Dr. Shmarya Levin came to Canada again this year to tour the country on behalf of the United Palestine Appeal. Others who visited various sections and cities of the Dominion were Dr. Chaim Weizmann, who opened the United Palestine Appeal in Toronto; Dr. Ben Zion Mossensohn, Itamar Ben Avi, Leonard Stein, Mrs. David de Sola Pool, Mrs. Archibald Silverman and, among our own ranks, Rabbi S. Sachs, H. Rosenberg, Dr. M. H. Arnoni, Joseph Cohen, K.C., I. B. Cohen, and, in the name of Hadassah, Mrs. David Dunkelmann, Mrs. Anna Selick and Mrs. S. Kahn.

Canadian Hadassah has undertaken full responsibility of the Canadian Hadassah Girls' Agricultural School in Nahalal. To honour Mrs. A. J. Freiman, the Dominion president, on her twenty-fifth wedding anniversary, Canadian Hadassah is also raising \$20,000 for a new building to the Nahalal School, to be known as the "Lillian Freiman Building."

The educational and propaganda work of Young Judaea was stimulated by the opening by

the head office of "The Judaeen," a monthly magazine, and by Western Young Judaea starting another magazine, the "Western Judaeen," which was formerly issued as the "Herzl Judaeen" by the Herzl Zion Club of Winnipeg. Young Judaea took an active part in this year's United Palestine Appeal by conducting a campaign of their own, with the slogan "One Dunam for Every Club."

OZONE IN VENTILATION

One of the most important uses of Ozone is in the purification of the air. The question of the purity of the air we breathe must always be one of the most engaging and serious problems. Whether the place be the home, the office, the workshop, the vehicle, the place of amusement or even the street, the condition of the atmosphere is equally important. It can scarcely be too emphatically asserted that more than half the ills we suffer from are due to the bad effect of foul air on the nervous system.

The living organism is giving off continuously a certain number of heat units which tends to increase the temperature of the air. Human beings give off organic compounds from lungs, body and clothes, which quickly putrefy, render the air unhealthy and produce an irritant effect on the nervous system. Moisture is given off from the same sources, thus increasing the humidity of the air, which makes breathing more difficult and produces a feeling of lassitude, oxygen is being consumed, thus rendering the atmosphere inefficient.

Ozone is purely and simply condensed oxygen. At the same time, it is one of, if not the most powerful germicidal and deodorizing agent known. Ozone (in Nature) is always present in a pure atmosphere. Its principal sources are, probably the electric discharges during thunder storms, the silent discharge from the clouds, the evaporation of water (and especially of saline water, as in sea foam), this being accompanied by the production of hydrogen peroxide, and the action of some vegetable products on the air. Ozone is also formed by the action of sunlight on the clouds. The ozone present in the atmosphere plays an important part in keeping the air pure and fresh, and destroying the deleterious organic matter constantly passing into the atmosphere from decomposing flesh, animal exhalations, etc.

As ozone exists naturally in the atmosphere over the sea, about hillsides and elsewhere, it has rightly been designated "Nature's disinfectant," and it presents this extraordinary advantage over all other disinfectants, that, while destroying the deleterious matter in the atmosphere, it imparts to the air at the same time certain positive properties, rendering it more healthful and invigorating for respiration. Ozone gives a most delightful "tang" to the atmosphere. It gives it a most refreshing effect, and acts on the nerves and skin in such a way as to do away with that depressing effect due to "dead" atmospheres.

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Social Life in 1906 - Do You Remember?—

The marriage took place in Holy Blossom Synagogue, Toronto, of Miss Helen Singer, daughter of J. Singer, to Sol Vineberg, of Montreal. The ceremony was performed by Rabbi Jacobs, of Toronto, and Rabbi Abramowitz, of Montreal. The bride, who was given away by her father, was attended by Fannie Singer, her sister, dressed in white point d'esprit, white chiffon hat and carrying a basket of lilies-of-the-valley. The maid-of-honour was Miss Etta Vineberg, sister of the groom, and the best man was Dr. Sol Singer, brother of the bride. The bridesmaids were Misses Bertha King and Malca Vineberg and Etta Wener, both of Montreal. Ushers were Max, Issie and Alex Singer, brothers of the bride. Mrs. J. Singer was gowned in black lace over white accordion pleated chiffon and Tuscan hat with mauve roses. Mrs. S. Vineberg's gown was a mauve princess with panels of duchess lace and her hat of mauve was trimmed with bird of paradise. The bride's gown of ivory duchess panne satin had a long train with accordion pleated festoons of chiffon caught with sprays of chiffon roses. A long, draped bertha of real lace almost covered the bodice and over all was worn a veil of Brussels net hemmed with whole pearls. Her ornament was a diamond pendant, the gift of the groom, and she carried a bouquet of bride roses and lilies-of-the-valley. The maid-of-honour wore a princess gown of white satin with insertions and frills of silk lace embroidered with rosebuds in pastel shades. A large hat with drooping plume, both of raspberry shade, completed her costume and she carried a bouquet of American Beauty roses. Miss King's gown was of white embroidered net and her chip hat was trimmed with a blue plume. Miss Vineberg was in white point d'esprit with touches of pale blue and her white hat was trimmed with pink roses. Miss Wener wore embroidered net and Valenciennes lace with picture hat and long plume. All three bridesmaids carried sheafs of American Beauty roses. About seventy relatives were present at the breakfast served at the home of the bride's father. Mr. and Mrs. Vineberg went to New York en route to Europe. Mr. and Mrs. Harris Vineberg, Mrs. Harry Vineberg, Mr. and Mrs. Wener, Miss Ruth MacFarlane and Mr. and Mrs. Samit, of Montreal, were at the wedding.

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New Year and Renovation

By RABBI S. HERSCHORN, Montreal

A wayfarer on a long journey, emerging from the shadowy woodland into the open field, from the hillside into a wide plain, feels an immensely refreshing delight in the change of the scenery along the road. He may have little or no anticipation for relief from the hardships of his travel; the burning sun will undoubtedly annoy and distress him on the plain no less than the cool and dreary darkness in the shade. Yet, the passing from one landscape to another, the change from one scenery to another, has a refreshing effect on his weary soul.

We are all travellers on the road of life. The transition from one period of time to another, from the year that is fading to the one that is approaching, gives us a pleasant and wholesome feeling, a sensation akin to renovation of spirit. There are ever with us, things which we should like to pass into the realms of oblivion, things which we would experience once again. The new year brings to us new inspiration, new courage and new hope for the fulfilment and realization of our dreams. This feeling was fairly estimated and given its proper role by our Sages, who have proclaimed in times of old, the following New Year message:

חדש מעשיכם בחדש הזה בשיפור
שפור מעשיכם. (ילקוט ומדרש אמר).

"Renovate your actions, beautify your deeds, by blowing the shofar on this new moon." (Midrash Emor 23.)

This seemingly obscure passage speaks apparently of our good and noble deeds, which have yet to be elevated and ennobled to an even higher degree, rather than of our vicious deeds which should be discontinued at once. Indeed, even our best performances are greatly in need

of amelioration. A great many of the leaders and followers of idealistic movements are inspired to their work by selfish motives deeply embedded in their hearts. With some it is a craving for recognition of their meritorious work, with others it is merely a desire to consume the superfluity of energy at their disposal. Our benevolence and charity, our love and pity and even our sacrifices and privations are not without some gratification to us. Satan follows us everywhere, and where we consecrate an altar, there he builds his chapel. In vain do we boast of our purely altruistic work; such work is not prevalent yet. If it seems to us otherwise, it is because of our self-deception or ignorance of our own nature.

A marvellous example of the highest point of unselfishness a human being is able to attain, is illustrated in the Pentateuchal portion we read on the day of New Year. Having perceived Divinity calling him, to manifest and prove once more the strength of his faith and obedience to God, our Patriarch Abraham, was ready, without hesitation, to sacrifice his own son, the comfort of his old age, as an offering to God. He could expect nothing but derision and condemnation from the world about him, as well as the pangs of his own conscience and convictions. However, the power of his faith was stronger than anything else. Faith alone governed his emotions and actions.

The shofar which is sounded on the New Year day is, according to one opinion, expressed in the Talmud, a reminiscence of the horn of the ram brought finally by Abraham, as an offering in exchange for his son, Isaac. The blowing of that instrument is intended to recall the sacrifice of

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Isaac by Abraham, and to invoke therewith God's mercy upon us. According to another opinion in the Talmud (Rosh Ashona 16a, 16b) the sounding of the shofar has an entirely different and a more incomprehensible purpose, and that is, to disturb and confound Satan therewith. Both opinions, though at variance at first sight, need no reconciliation. Moreover, they are compatible with and supplementary to each other. The recollection of Abraham's unselfishness and the purity of motives of his actions will help us to ban Satan from our midst, and to overcome his temptations, in order that our deeds may also be pure and noble, both in motive and execution, thus deserving the divine blessing on all our undertakings.

How wisely has this day been chosen for us as a time to think along these lines. The sensation of freshness with which we are thrilled at the beginning of the year, would be more beneficial to us if we would also refreshen, renovate and beautify our actions, following the implications of the sound of the shofar, so tacitly recommended by the Sages in their words:

"Renovate your actions, beautify your deeds, by blowing the shofar on this new moon."

J. P. O'Shea & Co. is known for the modern and beautiful installations that were executed in many stores throughout the city. Among their installations are included soda fountains for Henry Morgan & Co., and Spencer's Drug Store at the corner of Bleury and Craig Streets; butcher counters for Pesner's, Ltd., Chaboillez Square, and for the seven Stanford stores; and many delicatessen and cafeteria arrangements. Whatever your requirements, it will be very much in your favour if you consult J. P. O'Shea & Co., 15 Perrault Lane.

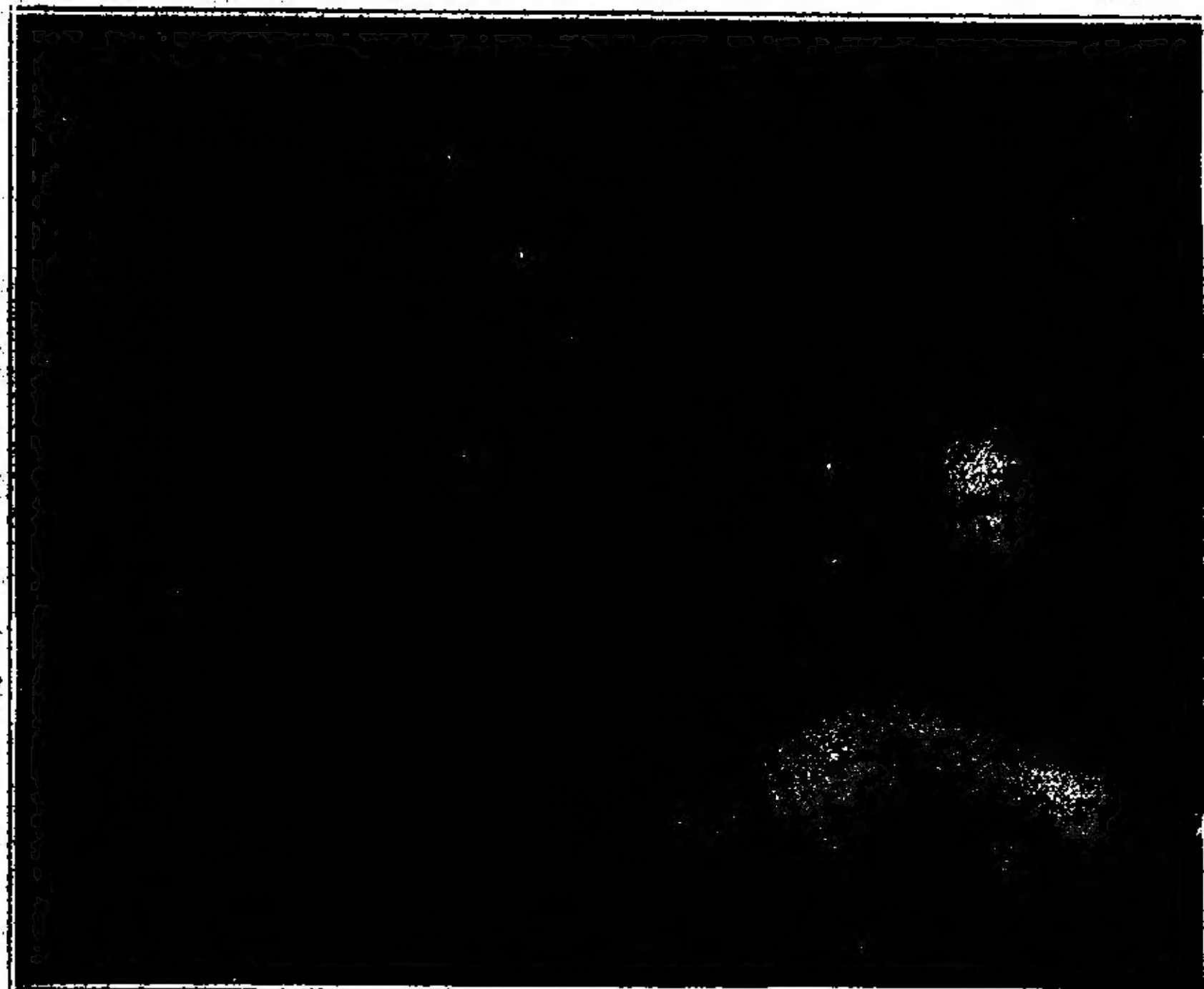


Photo by Millar Studio, Ltd.

The above magnificent installation was executed for Milton's Cafeteria, 1415 St. Lawrence Boulevard, by

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Rosh Hashonah Greetings

From the Minister of Lands and Forests of Quebec

Our Dominion is composed of men of various races and creeds, and so that we may follow the great destiny that has been intended should be ours, it is essential that the utmost harmony and goodwill prevail amongst all the peoples of Canada. Our constitution and the temper of the great mass of people living in Canada is that the fullest measure of liberty prevail. I wish the Jewish people of Canada a happy and prosperous New Year.

Yours very faithfully,

Honore Mercier.

From the Minister of Agriculture of Ontario

Anniversaries bring memories and suggest thoughts and plans for the future. As you enter upon another new year your memories may well go beyond the immediate past into the ancient centuries, from which you have inherited the splendid traditions of your race. From these thoughts you will, I am sure, gather fresh courage and renewed energy for the future, in order that the best of the past may be brought to bear on the problems of the future. In this way you will make your contribution to the development of this new country

in this new age and at the same time achieve individual success and happiness.

I am glad of this opportunity to extend my greetings and best wishes.

Yours very truly,

JOHN S. MARTIN.

From Acting Mayor of Montreal West

On the occasion of your special holiday number, it gives me great pleasure to extend to your readers my very sincere good wishes. I have had, for many years, business relations with a great many of the Jewish faith, and in common with many of my fellow citizens have come to admire particularly their religious devotion.

May the present season be a lofty incentive to the rising generation for carrying on these lofty ideals and creating still a higher standard for the generations yet unborn.

I appreciate the privilege of sending this message to your readers.

Believe me,

Sincerely yours,

ROLAND GOMERY, Montreal West.

United Cigar Stores Limited

*Appreciate the
patronage of all their
Jewish customers.*

Realty News

D. Berman sold to J. Parnass lots Nos. 15-985 to 988, St. Jean Baptiste ward, measuring 80 by 75 feet, with buildings, bearing the civic Nos. 4181, 4183, fronting on Laval Avenue, for \$12,000.

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Res.—East 5653M

D. CARDINAL Architect

445 St. Francois Xavier

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Gurney

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D. Baylis et uxor sold to G. Safran et uxor lots Nos. 11-728-1, 11-729-1, 11-730-1, Laurier ward, measuring 26 by 71½ feet, with buildings bearing the civic Nos. 107, 109, fronting on Fairmount Avenue West, for \$8,750.

E. Richer sold to I. Schuman lots Nos. 15-1141, 1142, St. Jean Baptiste ward, measuring 40 by 64 feet, with buildings bearing civic Nos. 4417 to 4423, fronting on Hotel de Ville Avenue, for \$11,000.

Moses Zilcovitch to Jos. Ovila Quenneville, \$60,000.

Mrs. E. Hyman sold to Mrs. A. Ellison lot No. 15-582, St. Jean Baptiste ward, measuring 25 by 100 feet, with buildings bearing the civic Nos. 4234 to 4238, fronting on St. Denis Street, for \$27,000.

E. Kahan et al. sold to Mrs. L. Wiseman lot No. 35-466-1, city of Outremont, measuring 23 3-10 by 100 feet, with buildings bearing the civic Nos. 626 to 630, fronting on Outremont, for \$21,000.

PLANS FOR 300 ROOM STRUCTURE TO BE ERECTED ON MCGILL COLLEGE AVENUE WERE PREPARED BY D. CARDINAL—ESTIMATED COST OF STRUCTURE IS GIVEN AS \$750,000

Final arrangements in connection with the necessary financing of the construction of a ten-storey hotel building on McGill College Avenue are now being completed and it is expected that actual construction work will be started very shortly. Z. Trudel, 5352 Park Avenue, is interested in the project. Plans and specifications as prepared by D. Cardinal, architect, 445 St. Francois Xavier Street, are now before the financing company for approval.

It is expected that the building will have approximately 300 rooms and be equipped with all the modern hotel accommodation and facilities. The dimensions are approximately 138 by 90 feet. Details of design and construction materials to be used will be available shortly. The estimated cost is \$750,000.

D. Cardinal, St. Francois Xavier Street, is the architect for a \$75,000 apartment building of thirteen suites on Esplanade Avenue, near Rachel, that is being erected by A. Drazin, and will be completed in October. He has also made plans for the new \$100,000 garage to be erected by Legaré Auto and Supply Company, at the corner of Belanger and St. Hubert.

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ALBERT E. MARTIN

President of Albert E. Martin, Ltd., well-known real estate brokers, who have been very active in the handling of real estate in Westmount and Notre Dame de Grace. Among their recent outstanding transactions was a sale between E. R. Decary, president of Title Bond and Guarantee Corporation, to Construction Realities Co., amounting to \$145,000.00. The balance of individual sales during the first nine months of business ran as high as \$45,000.00.

J. A. Vaillant, Ltd., has taken new quarters at 1106 Des Carrières Street, corner Christophe Colomb Street. The firm has larger premises now and is giving quicker service on account of the fact that its own larger siding goes directly into its own yard. Plans are being made to build a sawmill for the benefit of Vaillant's clientele.

In architecture, like in all professions or trade, there is a specialty by which a man can obtain success, such as in office buildings, theatres, public buildings, apartment houses, etc. Taking this as a fact we have the pleasure to present to readers of this issue a prominent young firm in Bigonnesse & Bigonnesse, architects making since about ten years a special study of apartment houses and have already made plans of many houses of the most importance in design, together with the most modern equipments.

We can state without any prejudice to other architects that the firm of Bigonnesse & Bigonnesse have to date been in charge of the majority of apartment houses erected in Montreal mostly by Jewish firms.

The young architects have nearly monopolized the Jewish clientele by their ability and experience.

In their office you feel like at home. We are happy to communicate to our readers their best wishes for a happy and prosperous New Year.

We specialize in Greeting Cards for every occasion. We also carry a complete assortment of novelties, such as Indian and ivory novelties, beautiful Canadian moccasins, guide books and descriptive literature of historic Montreal. Saberton's, 1485 St. Catherine Street West, between Gray and Mackay. Upper 5473.

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St. Catherine
and MacKay.

Herman Bros. are now operating a new branch at 5006 Sherbrooke West with a complete line of imported silverware, brass, chinaware and pottery. Our service is the best. To select a gift come and see us before you see others. Our large assortment of goods will enable you to get just what you want. Visitors welcome. Herman Bros., 5133 Park Avenue, 5006 Sherbrooke Street West.

Here is something new! Try our daily roasted coffee. Peanut butter made while you wait. We also have all kinds of novelties. Nuts also roasted daily. We deliver. Delmore Coffee Shop, 1061 Bernard West, Atlantic 2852, also 5263 Sherbrooke West, Walnut 7215.

Have your suits cleaned and pressed by us. We also do repairing, remodeling, dyeing. A trial will convince you. Spunt's Valet Cleaners & Dyers, 1007 Bernard Avenue West, Crescent 1991.

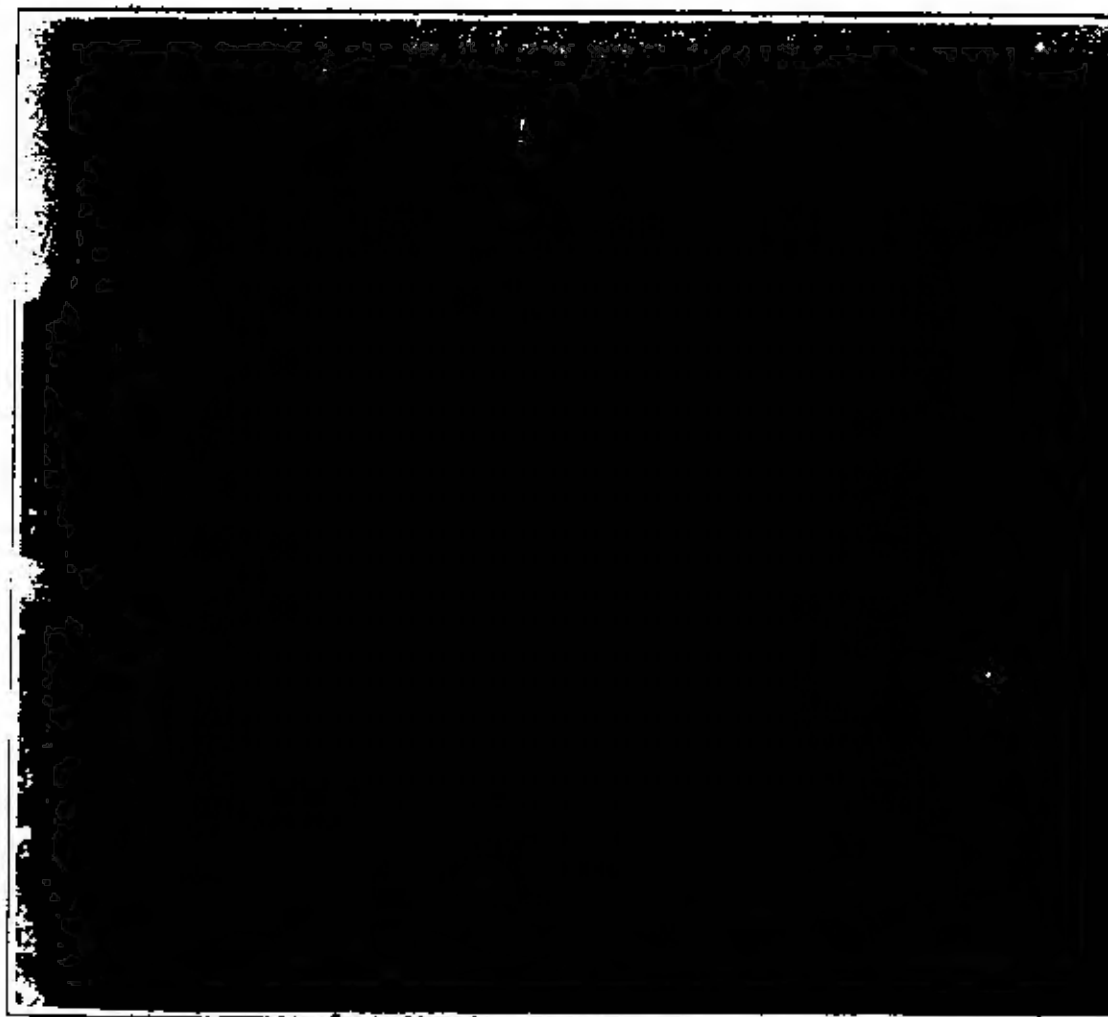
We wish to announce that Mrs. E. Aronoff, who has been away for some time has returned to her store at 5392 Park Avenue. Mrs. Aronoff has been successful in business for the past eight years. Free instructions will be given for making your own lampshades and cushions. We specialize in remodeling. We also carry a full assortment of trimmings. Crescent 0295.

Reo cars are in such demand this year that the factories are forced to cut down the vacation period from two weeks to one. The increased demand shows in every line.

An extract from "Cram's Automotive Reports," issue of August 18, 1928, reads: With all Reo divisions operating 5 1/4 days, one shift, production shows a slight increase, averaging 225 units per day. Of the daily average, 60 per cent. were for the passenger models and 40 per cent. for the Speedwagons. Of the passenger car units 60 per cent. were for the Flying Cloud model and 40 per cent. for the Wolverine. More orders have been received this August than in any two months during the year. Retail demand continues firm in all sections of the country.

We have the hat to suit you. Exclusive hand-made hats. Now showing new fall styles. Miss Marie Clark, 1413 Drummond Street. Uptown 0996.

The management of Lamontagne's, Ltd., 730 Notre Dame Street, extends a cordial welcome to the public to visit its store which carries a splendid assortment of leather and travelling goods. Lamontagne, Ltd., welcomes the retail trade and will be extremely glad to help you take advantage of very low prices. Courteous clerks will help you make a selection that will be suitable as a wedding, graduation or anniversary gift. Lamontagne, Ltd., has a stock of wardrobe trunks, fancy hat boxes, fitted bags, that is second to none. You will be pleased with goods that are the last word in style and quality and which may be yours at a very reasonable cost. There is, too, a fine assortment of ladies' hand bags, purses, etc., of exquisite craftsmanship. The Windsor car will take you to the store at 730 Notre Dame Street near McGill.



Group at Camp Adar, a camp for girls at Fourteen Island Lake, in the Laurentian Mountains, which is being conducted by the Council of Jewish Women of Montreal.



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OUR LAWN GRASS SEED IS UNEQUALLED

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WINNIPEG

The Children of the Gutter

By EPHRAIM GOLDBERG

(From the Yiddish of Jonah Spivack)

For days at a time the Children of the Gutter—outcasts, filthy, ragged, half-barefooted, with be-whiskered faces and hands thick with dirt—dig into the refuse cast on an isolated spot beyond the city limits. All, though at times there are gangs and at times but a few, are in search of diamonds; for they were told that one of their gang had found a big diamond amidst the refuse brought from the city to this isolated spot. He became rich and bought a ranch somewhere in Idaho.

So, for days they dig and dig. They, too, hope to be among those fortunate ones who become rich suddenly. Digging, they find in the refuse rags, pieces of brass, rusted locks, and iron bars, which they assort and pile in separate heaps. At night comes the Jewish rag-peddler, "old Ike," with a wagon load of rags and old iron which he picked up on the road, bought in neighbouring villages or on the farms. He stops at this diamond-seeking spot. He loads the rags and broken household objects which these diamond-seekers gathered, divides among his "workers," as he calls them, a few cents, and grumbles that these piles of refuse are not worth the trouble of loading.

All, except John and Fred, take the few cents without a murmur. John and Fred, however, are dissatisfied with the "price." They look unkindly at "old Ike" after he rides off, they talk to each other, saying that this Jew is a profiteer; that he becomes rich from their labour.

After a few days of fruitless toil, the search becomes tedious to most of them. They disappear somewhere on the other side of the high-piled yards of refuse.

John and Fred remain. They do not give up the hope of finding diamonds; they remain there throughout the summer, while the rest of the gang come and go, as they will.

Late in the autumn when a biting wind pierces through the air and the sky is clouded and terrible, when the rest of the gang vanishes for good, John and Fred—rumbling in the refuse yards which are soaked through with heavy rainfall—are still searching. When they, too, become soaked with rain and shiver from cold and dampness, they repair to the booth they made of iron bars, furnished with old, torn mattresses and roofed with pieces of tin and a wornout oil-cloth.

On one of those autumn days, when the clouds, torn like pieces of coarse cloth—spread over the threatening sky, John and Fred were lying stretched out in the booth and were talking of deserting this place for a warmer climate.

Said John: "We have no luck. We search and search for diamonds but we don't find any."

"It's becoming tedious to be poor," said Fred.

"I suppose you were a good-for-nothing before, just like me," murmured John.

"I would have been one of the richest farmers in the Dakotas," spoke Fred, as if to himself. "I would have owned so much that buyers would race for my stuff."

"Nonsense!" replied John. "We will die poor."

"If not for the 'Wild Rose'!" continued Fred unheeding.

"'Wild Rose'?" repeated John, burying his head in his clasped hands.

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Fred got up quickly.

"What? Did you know my 'Wild Rose'? I thought I heard you say that you came from Texas."

"Oh, just so," replied John. "It's a nice name."

Fred's eyes blazed forth sparks of fire, his face became red. He said to John:

"Would you like to hear how 'Wild Rose' became false to me?"

"Go ahead and tell, if you have pleasure in telling it," replied John.

Fred began to tell his story:

"For years I nursed the thought that 'Wild Rose,' my neighbour's daughter, with whom I had been chums since childhood, belonged to me; that no one would dare come between us. She was full of life, passionate, sharp-eyed as an Indian, swift as a devil; she never played the game of throwing horseshoes or ball, but was passionately interested in hunting. So we would shoulder guns, and be off on our hunt. She rode her 'broncho' without saddle or lines, but, holding on to the horse's mass of black hair, she rode so wildly over hill and plain that it was impossible to catch her. She was a good shot, rarely missing her aim. She did not shoot at rabbits or skunks, but at deer and buffaloes.

"And after a chase, when we came to the 'rodeo,' the young men envied me. They almost burned up from sheer jealousy. She always joined in the ride-bet and would always win. We would then go to the 'road house' and drink to her health. The result was that we started to fight over her. Proud was 'Wild Rose' to see me giving the fellows blow after blow. She would stand aside and smile, seeing how I came out the victor. And late at night when we rode home on our swift horses, she would bend toward me and dig into my flesh with her passionate kissing. The horses sped swiftly, while we were sitting on them with head bent to head and arm clasped in arm.

"But the 'cow-puncher,' Jim, came between us and made an end to my happiness. Jim was a good horseman. Once he won the ride-bet off 'Wild Rose.' All were astonished at his victory. I, of course, was vexed. Yet I suppressed my feeling, and went up to 'Wild Rose' to console her, saying that in spite of her losing the bet she was dearer to me now than ever before. But my consolation was useless, for since then she became cold toward me. She was in love with Jim. So, once, in the 'roadhouse,' when she was dancing with Jim, swirling with him over the floor like a whirlwind, my blood began to boil. I jumped into the dancing crowd and pulled her away from him. A tumult set in. We began to fight. I pulled out my revolver and fired at him. A cry. A scream. 'Wild Rose' threw herself down at his writhing body and kissed him passionately. I don't know if I killed him, but I ran out, jumped on my horse and ran off. The horsemen followed me, but I was brisker than they. I rode away into the prairie, left my horse there and wandered around ever since."

By the time Fred had ended his story, John was fast asleep; his snoring resounded in every corner of the booth.

Fred scowled at him, called him "dirty dog," and lay down beside him, listening to the rain on the tin-roofed booth.

It was dark when John awoke. Fred also got up. Both came out of the booth and looked for a while at the clouded sky. Again they dug into the refuse.

"Maybe we will yet find diamonds before we leave," said John.

Suddenly John stopped digging.

"What's the matter, John?" asked Fred. "Did you find something valuable?"

"Listen!" said John quietly, as if he had a secret to tell him. "Maybe it would be a good idea

Continued on page 64

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Mr. and Mrs. I. Blumer and family
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5329 Park Avenue
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. S. Bernstein
and family
5826 Park Avenue, Apt. 8
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. H. Birnbom
5306 Park Avenue, Apt. M
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Lazar Blumer
97 Vendôme Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

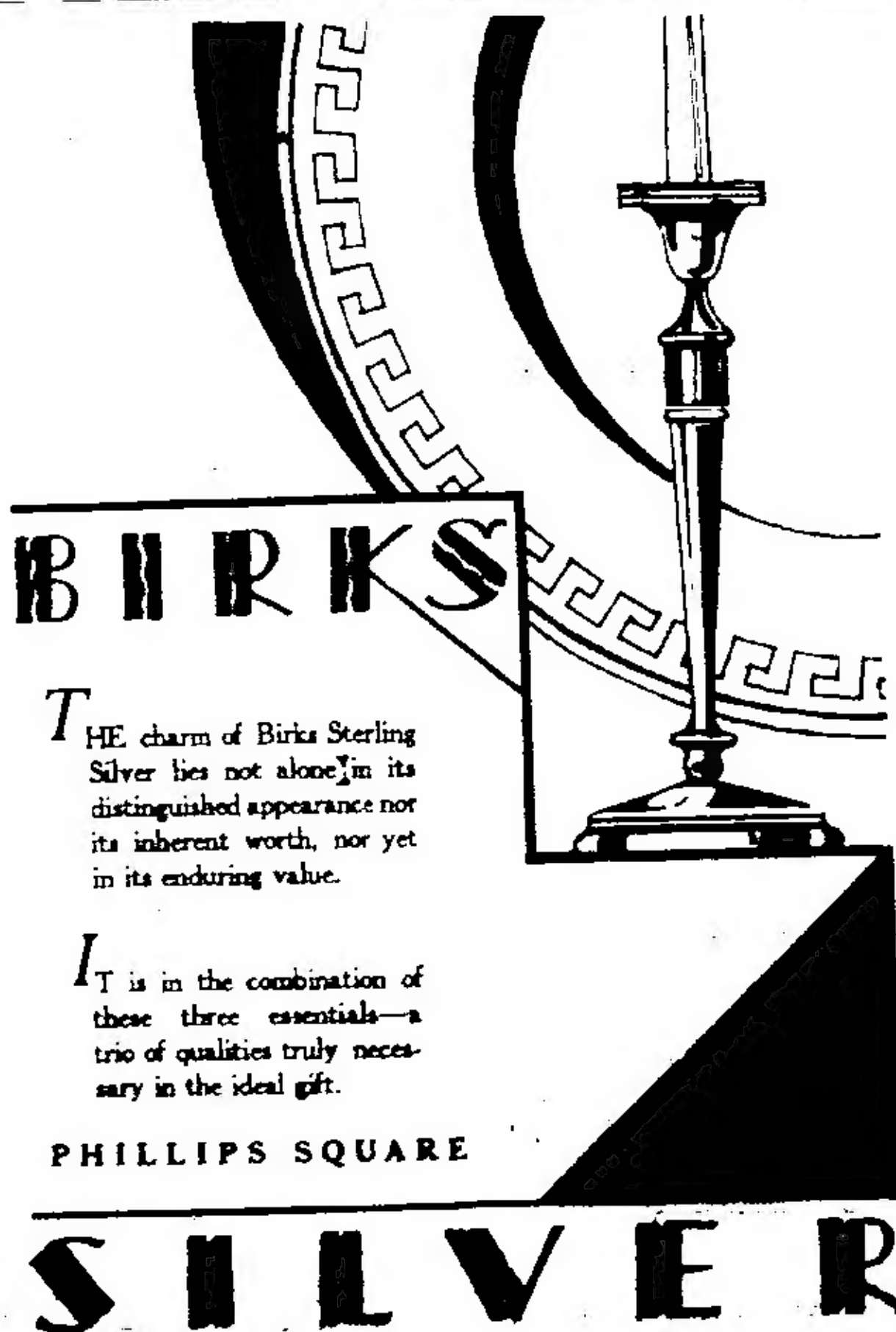
5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Peter Braunstein
and family
137 Northcliffe Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Julius Bregman
and son, Irving
4815 Jeanne Mance Street
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Additional Greetings on page 65



BIRKS

THE charm of Birks Sterling Silver lies not alone in its distinguished appearance nor its inherent worth, nor yet in its enduring value.

IT is in the combination of these three essentials—a trio of qualities truly necessary in the ideal gift.

PHILLIPS SQUARE

SILVER



HOVIS

Canada's Leading Health Bread

Hovis Bread contains those properties which promote health. The same properties give Hovis a different flavor which you will relish with the keenest enjoyment.

Hovis Bread is made from a simple formula of Hovis Flour, yeast and water. Your enjoyment of New Year's will be greater if your table is well supplied with Hovis, cut delightfully thin, with a liberal spread of fresh, sweet butter.

Hovis Flour is milled in Canada by the millers of Purity Flour—trademark protected.

The Millers of Hovis Flour Wish All Their Friends and Customers A Happy New Year

A good name to remember

The name "Wear-Ever" is a guarantee that utensils so marked are made from thick, hard, sheet aluminum without seams. They could be made slightly thinner and the price reduced 25%, but such utensils would not deliver the service and satisfaction that have been associated with "Wear-Ever" for twenty-five years.

Aluminum Company of Canada, Limited,
Toronto

"Wear-Ever"

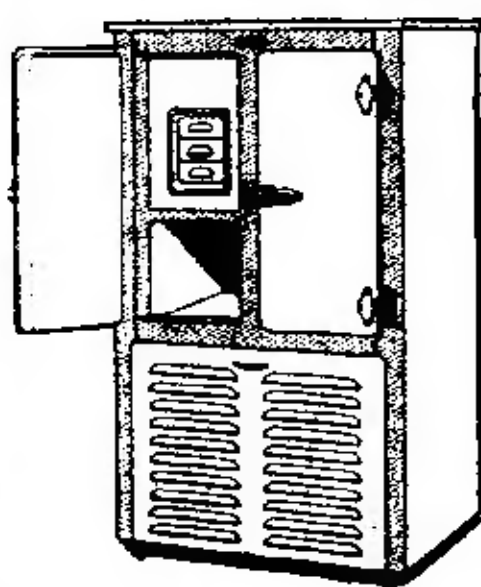
Aluminum Kitchen Utensils

Over One Hundred Million "Wear-Ever" Utensils Now in Use



REBECCA GRATZ
Continued from page 47
we would sing the old Hebrew melodies, like En Kelchenu and

New Economies Assured



The operating cost of Frigidaire is far less than the cost of ice. And Frigidaire saves the costly foods heretofore lost through spoilage. These two items alone run into startling figures.

And now the new Tu-Tone Frigidaire brings classic beauty to the kitchen. See them at your nearest dealer's showrooms. Easy payment terms arranged, if you wish.

Frigidaire Corporation
TORONTO

Branches in Principal Cities
Throughout Canada

FRIGIDAIRE
PRODUCT OF GENERAL MOTORS

Adon Olam. An accomplished musician, Miss Gratz would play the piano as we sang the plaintive tunes, her sweet appealing soprano voice rising above all the others. Since the Society was Portuguese in origin, the exercises adhered rigidly to the customs of that land. For many years, I cherished a Bible, which our lovely superintendent had given me as a prize in a holiday entertainment. About a decade ago, this precious volume disappeared. I have only the memories now."

Many were Miss Gratz's assistants, too. There was Louise Hart, who was ever at the side of Miss Gratz, willing to aid. And there was the redoubtable Ellen Phillips, the Mordecai sisters, Laura and Miriam, two other sisters, Isabella and Rebecca Rosenbach. There were others, too, who volunteered their services, in organizing and promoting the Hebrew Sunday School Society, which has since served the entire Philadelphia community, increasing in numbers and in usefulness as time went on. On March 4 of this year a gala celebration took place in the Quaker City, commemorating the ninetyeth anniversary of its establishment and the birthday of the founder, Rebecca Gratz.

"My aunt would often tell us," continued Mrs. Loeb, "of the youth of Miss Gratz, when the Gratz mansion was a centre of Philadelphia's society. This tall, slender beauty, with dark, flashing eyes, was one of the most charming personalities of that brilliant period. Among the famous people, whom my aunt remembers, who were guests at the Gratz residence were Henry Clay, the statesman and orator of the day, and Washington Irving,

whose many tales have thrilled countless readers since. Irving's enthusiasm for Rebecca Gratz so impressed Sir Walter Scott, that he skilfully portrayed her in his next novel, 'Ivanhoe.' Ah! what days they were!"

In her third year at the Sunday School, Leane Frank was joined by her ten-year-old cousin, Rachel Brunswick, who is Mrs. Louis Isaacs of to-day. These cousins, who were orphans, lived together with their uncle, Mr. Einstein. Both girls attended the Rodeph Shalom Synagogue two nights a week to study Hebrew. Both were confirmed there after a careful course of instruction in the Orthodox observances of their faith.

For three decades and more, they have faithfully attended the sewing circle of the Jewish hospital on Monday, and Rodeph Shalom on Wednesday.

Mutual interests through the years developed a strong bond of friendship between the two cousins. They have seen ancient landmarks disappear. They have seen the growth of a modern Jewry. Prominent men and women claimed these two for friends. Keenly interested in communal affairs they have eagerly watched the growth and spread of Judaism. They are survivors of a picturesque generation, that knew and loved the scion of one of the most distinguished Jewish families in America, that splendid, beautiful Philadelphian, Rebecca Gratz.

Chaim Yechiel Bornstein, the greatest authority on the Jewish calendar, died at Warsaw at the age of eighty-five. He was the author of several important works on the subject of the Jewish calendar, and contributed to many scientific journals. For the past fifteen years Bornstein was blind, but this did not prevent him from continuing his research work.

Baby days are soon gone



Photographs live forever

To our Clientele and Friends
A HAPPY NEW YEAR



"here's a John's permanent"

John has just returned from New York and Atlantic City, where he studied the latest styles in Wind Blown, Permanents, Swirls, etc.

Special rates will be given on our latest models of the EUGENE PERMANENT WAVE.

John's

The whole head \$15.00
Rewave 50c a curl

All our work guaranteed
or money refunded

2000 PEELE ST., opposite Mt. Royal Hotel

LANCASTER 3736

1928

5689

We extend to our
Jewish Clientele our
Best Wishes for a
Happy and Prosperous
New Year.

Franco-Canadian Dyers Co. Ltd.

St. Johns, Que.

Montreal Office: Room 206 Mayor Bldg.

Len. 5345

CHILDREN OF THE GUTTER

Continued from page 61

to get rich quickly other than by searching for diamonds."

"How?" asked Fred, looking sternly at his pal.

John leaned toward Fred, and said:

"You know that every Jew is rich, as rich as Rockefeller."

"So what of it?" asked Fred.

"Well, we will kill the Jew peddler when he comes here tonight and take away his money," whispered John into Fred's ear.

"To kill?" repeated Fred, scratching his bewhiskered jaw, which suddenly began to itch.

"Yes," said John. "With a piece of iron I will hit him on his head. He will not even give forth a sigh; then you will empty his pockets. He has, perhaps a hundred dollars, a thousand dollars or possibly diamonds."

Fred turned his back to John, muttering to himself.

"I will become rich," spoke John, as if apologizing for his daring attempt. "I will go away from this stinking rubbish. I will go to Texas, back to my home, to my home. I will be a rich man. No one will dare say that I am a good-for-nothing. If I'll be asked where I got so much money, I will say I got it by dealing with diamonds."

"Suppose we only bind him and just cover his mouth," said Fred, turning around to face his pal. "I wouldn't want to have another murder on my conscience. Supposing we are caught? Then the punishment will not be so severe. B-r-r-r... I wouldn't want to swing on the scaffold."

"You are a coward!" replied John.

Then silence.

The stillness was interrupted by the sound of the screaming wheels of "Old Ike's" wagon approaching from behind a heap of refuse. The rag peddler halted, got off the wagon and placed a bag of feed over the horse's head.

"Old Ike" asked them if they had picked many piles of rags and old iron. His eyes gazed at the gathered heaps. They did pick enough. Then he looked at the two ragged outcasts with pity, saying to them, businesslike:

"Perhaps it would be a good idea if you would move into my basement for the winter months. Every morning I'll bring you here with my horse and wagon and take you back in the evening."

John looked at him gloomily. Then he burst into laughter. He said:

"What do you mean, 'Jew'? Do you think we are also rag-pickers like you?"

"Old Ike" was silent and astonished.

"Oh, no! We are not rag-pickers!" came Fred to John's assistance.

"We are diamond seekers!" called out John proudly.

"And we will yet be rich," helped out Fred.

"Old Ike" looked at them, shaking his head in wonderment.

"Old Ike" began to load the piles of rags and old iron, while John and Fred took apart the booth and brought "Old Ike" all the rags, pieces of wood, tin and iron bars which they used for putting up the booth.

"Here, accept a present from us," said John. "And know that you have dealt with MEN!"

"Old Ike" took their gift and bade them farewell.

Later from the seat on the wagon, he asked them when they would come back again.

"Maybe next spring," said Fred.

"Maybe not," said his pal.

When "Old Ike" was off a short distance, John ran after him with a piece of iron in his hand, calling:

"Hey, you, Jew, wait a minute!" waving high the piece of iron.

"Old Ike" halted.

John came up to him breathlessly, and said:

"It's a pity to leave such a good piece of iron behind. Here, take it along. For we are going away from here and somebody else may pick it up."

By the time John threw the piece of iron on the wagon, Fred had caught up with him.

"Good-night, Jew!" said John and Fred.

"Good-night to you," replied "Old Ike."

And John and Fred disappeared somewhere in the dark.

From the Mayor of Saskatoon

Again we are reminded that the Jewish New Year will be celebrated on September 16 and 17, 1928, and as Mayor of our city, I wish to take this opportunity of wishing the Jewish citizens of Saskatoon and district a most joyous and happy New Year.

In looking back over the year which has now been brought to a close, I am sure happiness and prosperity has been enjoyed by all our Jewish citizens. May the ensuing year bring to each and all another year of health, happiness and contentment.

On behalf of the City of Saskatoon, I am very glad of the opportunity to extend to all our Jewish citizens and friends heartiest greetings and all good wishes.

G. W. NORMAN.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. Briskin
168a Decarie Boulevard
Notre Dame de Grace, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. J. S. Budyk
3601 St. Famille Street
Montreal, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. Climan and family
3805 St. Urbain Street
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Cohen and family
808 Cote Ste. Antoine Road
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Let us add years to the life of your clothes

We use "REFINITE"
soft water—no javel water, no
soda, no caustic.

Your clothes are washed so that
none are lost or torn.

FOUR SERVICES at your disposal:

Clothes washed and returned
damp.

Clothes washed and dried.

Clothes washed, flat pieces
ironed; the rest returned
damp.

Clothes washed and mangled.

Minimum charge 10c.

OUR SPECIALTY—Woolen Blankets
washed and guaranteed not to shrink.
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fire, there is a charge of one cent per
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HomeFamily Wet Wash

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NEW YEAR GREETINGS

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New Year
Wishes

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Ley & McAllan
Limited

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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Joseph Cohen
281 Marlowe Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. Cohen and family
122 Vendome Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Mark Cohen
and family
5932 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Oscar J. Cohen
225 Prudhomme Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Sol Cohen
and son, William
263 Decarie Boulevard
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Cooperstone
and family
234 Fairmount Avenue West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. R. Grelinsten
and children
643 Outremont Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. R. A. Darwin
215 Montclair Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Deckelbaum
and family
1693 St. Viateur Street West
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. N. Deskin and family
832 Durocher Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Michael Deskin
and family
834 Durocher Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Louis Diner
and son, Moses
129 Sherbrooke Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Additional Greetings on page 68

J. R. HANDFIELD



Copper Fronts

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P. H. PUNDE

NEW YEAR GREETINGS

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Extend to all their friends and clientele
best wishes for a Happy New Year

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Middleton, N.Y. New York Chicago
St. Louis, Mo. London, Eng.

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MONTREAL

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304 Vitre St. West

SALOMONS FUR COMPANY

take this medium of wishing
its Jewish Clientele
and Friends

A HAPPY NEW YEAR

AMERICAN CAN COMPANY

2065 Jeanne d'Arc

Extends New Year Greetings to its
Jewish Clientele



New Bags for Fall

Smart Models in New Leathers
and Colors for Daytime

RICH EVENING DESIGNS

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to Match Slippers — Travel Cases

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Cor. Peel Street

MONTREAL SOCIAL

All communications must reach this office, Suite 18, 268 St. James Street, not later than Monday noon of each week, and should be clearly typed, double spaced. Phone Main 4479, 6344 and 2285.

Mrs. Simon Rothman, Mount Royal Avenue West, entertained Sunday afternoon for the following out-of-town guests: Miss Minnie Gencher, Joe Gencher, Gordon Pollock, J. Smith and M. Greenberg, all of Ottawa, Ont. Other guests were Misses Anne Morgan, Goldenberg, J. Solomon and Mr. and Mrs. H. Morgen.

Mrs. B. Lewis, of New York, spent a week with Mr. and Mrs. S. G. Bendon, Champs-Élysées Avenue.

Gordon Pollock, of Ottawa, was at the Windsor Hotel last week-end.

Mrs. I. Abrams and family, 560 Oxford Avenue, have returned from Old Orchard Beach, where they spent the summer.

Mrs. N. Denbow and children are home after spending the summer at Lac Brule, Que.

Mrs. J. Aronson, of Worcester, Mass., is visiting Mr. and Mrs. R. A. Darwin, 215 Montclair Avenue.

Mr. and Mrs. A. Abrahamson and family, 3773 St. Urbain Street, are home from St. Johns, Que.

Miss Minnie Gencher, of Ottawa, spent last week-end with Mr. and Mrs. H. Morgen, Henri Julien Street.

Mrs. N. C. Dorf and family, 1090 Laurier Avenue West, have returned from St. Johns, Que.

Joe Gencher, of Ottawa, spent last week-end with Mr. and Mrs. H. Morgen, Henri Julien Street.

Mrs. Joseph Rosen, of Boston, Mass., is visiting Mrs. M. Adler, 257 Centre Street.

Mrs. M. Taub and daughter, Elaine, came back from Old Orchard Beach, Sunday, September 2.

Mrs. S. Scherman, of Boston, Mass., is visiting Mrs. M. Adler, 257 Centre Street.

M. Greenberg, of Ottawa, was at the Windsor Hotel last week-end.

Mrs. D. Goldman and daughters, Shirley and Roslyn, are home from Old Orchard Beach.

Mrs. Moe Goldenberg and family, Querbes Avenue, who spent the summer at Old Orchard Beach, have returned.

Mr. and Mrs. S. C. Brownstein and children, Claremont Avenue, have returned from a motor trip to Toronto.

Mrs. Louis Fitch, Cote St. Antoine Road, and children, Joshua and Naomi, are back from Gloucester, Mass., where they occupied a cottage for the summer.

Mr. and Mrs. H. Freed and family have returned from Old Orchard.

Miss Suzanne Kravitz has returned from Nantasket Beach.

J. Smith, of Ottawa, was at the Windsor Hotel last week-end.

Mrs. L. Feigin and baby, Western Avenue, spent the summer at Ivy.

Misses Ruth Brotman, Stella Gardner and Rose Lazar have returned from a boat trip through the Thousand Islands.

Miss Etta Bendon, of Bronx, N.Y., visited for a week with Mr. and Mrs. S. G. Bendon, Champs-Élysées Avenue.

Mrs. A. Bronfman and family, 730 Cote Ste. Antoine Road, have come home from Old Orchard Beach.

Mortimer Bendon, Champs-Élysées Avenue, is home after spending his vacation at a camp in Vermont.

Mr. and Mrs. J. Aach and family, 118 Northcliffe Avenue, have returned from Dorval, Que.

Harry Berman, of Holyoke, Mass., is the guest of Mr. and Mrs. M. Aronovitz, 5645 Sherbrooke Street West.

Mrs. Harry Samuels, Drummond Court Apartments, returned from a three weeks' stay in New York.

Mrs. A. Aronson and daughters, Ruth and Marcus, came home from Old Orchard Beach, Sunday, September 2.

HIGHEST GRADE CLEANERS AND DYERS

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Authorized Chevrolet Dealers. New Chevrolet prices in effect now: Roadster and Touring, \$738; Coach and Coupe, \$858; Sedan, \$948; Imperial Landau \$998; Cabriolet, with collapsible top, \$988.
(All models fully equipped)

Miss Janie Bellows, of Chicago, is spending several weeks in town.

Miss Sara Weisberg entertained at an informal evening Wednesday, August 29, honouring Miss Janie Bellows, of Chicago. Miss Dorothy Margolick assisted in serving.

Miss Helen Zuckerman, Bleury Street, is back from Atlantic City where she spent Labour Day week-end.

Mr. and Mrs. John Ulenetzky, 439 Sherbrooke Street West, were at home Thursday evening, August 30, to Misses Bernice Goldberg, Gertrude Wasserman, and Rose Lash; and Dave Notkin, Henry Greenberg and Dr. Marcus Star. Bridge prizes were won by Dave Notkin and Dr. Star.

Mr. and Mrs. Samuel Klein, of New York, spent last week-end in Montreal, guests of Mr. and Mrs. John Ulenetzky, 439 Sherbrooke Street West.

Mr. and Mrs. Julius Kaplansky and son, Bertram, of Hamilton, Ont., motored here to attend the twenty-fifth wedding anniversary of Mr. and Mrs. B. J. Hayes.

Mr. and Mrs. David Kessler, of Bay City, Mich., visited their parents, Mr. and Mrs. J. S. Lonn, St. Urbain Street.

Mr. and Mrs. H. Rosenbloom and daughter, Elaine, of Philadelphia, are spending the high holidays with the former's parents, Mr. and Mrs. Simon Rosenbloom, of Portland, Maine.

David Silverman, of New York, is at the Mount Royal Hotel.

Mrs. D. Migicovsky, Esplanade Avenue, entertained at a theatre party and tea at the Mount Royal Hotel, Wednesday, September 5, honouring Miss Faye Davis, of Toronto.

Mr. and Mrs. Louis Baim, of Brooklyn, N.Y., who attended the Brown-Pincusoff wedding, stopped at the Windsor Hotel.

Miss Etta Nelson, of Yarmouth, N.S., is visiting Mr. and Mrs. J. Silverman, Lorne Crescent Street.

Arnold Silverman, of New York, is at the Mount Royal Hotel.

William Massari was at the Windsor Hotel last week-end.

Miss Sylvia Lebowitz, of Brooklyn, N.Y., who attended the Brown-Pincusoff wedding, was the guest of Mr. and Mrs. N. Pincusoff.

Dr. E. Goldwater has returned from a month's vacation.

Miss Beatrice Baim, of Brooklyn, N.Y., who attended the Brown-Pincusoff wedding, was the guest of Mr. and Mrs. N. Pincusoff.

Miss Edna Norton, of New York City, who has been visiting Miss Reba Galtman, Seymour Avenue, for the past two weeks, has gone home.

Mr. and Mrs. Jack Victor, Thornhill Avenue, are back from a three months trip to Europe.

Mrs. Lazar Glickman and children, Seymour and Elinor, 4541 Hutchison Street, have returned home after spending the summer at Val David, Que.

Rubin Natovitz, of Bayonne, N.J., motored here and spent last week-end at the home of Mrs. B. Baker, 3503 St. Lawrence Boulevard.

Mrs. H. Friedman, Esplanade Avenue, entertained at a bridge and mah jongg Saturday, September 8, for Miss Faye Davis, of Toronto, welcoming Mesdames S. Migicovsky, M. Godfrey, B. Nempin, B. Albert, K. Goldstein, D. Migicovsky, K. Geffin, Garfield, L. Pinsky, S. Slatin. The out-of-town guests were Mrs. M. Davis, of New York, and Mrs. Sheville, of Toronto. Each guest was presented with a gift. Mrs. Garfield won the prize for bridge.

Solly Silverman, of Chicago, is at the Mount Royal Hotel.

Jack Bogante, Papineau Avenue, is leaving for Boston, New York, Atlantic City, Washington and Pittsburgh, and will return about October 15.

Miss Faye Davis, of Toronto, is visiting her sister, Mrs. S. Migicovsky, Esplanade Avenue.

Misses Frankie and Gertrude Silverman, of New York, are visiting Mrs. H. Friedman, Esplanade Avenue.

Mrs. M. Davis, of New York, is visiting Mrs. H. Friedman, Esplanade Avenue.

WEDDING DECORATIONS THE ALPS FLORIST FLORAL DESIGNS

"As high as the Alps for quality and service"

4506 PARK AVENUE, NEAR MOUNT ROYAL AVENUE

LOU HERMAN, Floral Designer and Decorator

14 years experience with Rubin Bros., Florist, and McKenna's Ltd. Before placing your order for flowers or for wedding decorations, it will pay you to get our quotations.

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"Semi-Service" you are getting the service of two washing and oiling changes. During December, January and February we will "Semi-Service" you one, regardless of time, for the flat rate of \$1.50 (standard price at other times, \$1.75 and \$1.25). Free greasing service with every change of oil. Update 2016. Day and Night Service.
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Between Guy and St. Matthew

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Healthful—Invigorating—Always Open
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8784—NOTRE DAME WEST—8784

Mr. and Mrs. S. Migicovsky and baby, Esplanade Avenue, have returned from a trip to Toronto and other points. While in Toronto they visited their parents, Mr. and Mrs. M. Davis.

Mrs. B. Nemtin, St. Urbain Street, entertained at a theatre party and tea at Morgan's Grill, Thursday, September 6, in compliment to Miss Faye Davis, of Toronto.

Mrs. M. Morson and daughters, Reva and Erna, of Halifax, N.S., are visiting Mrs. Morson's parents, Mr. and Mrs. J. Silverman, Lorne Crescent Street.

Mr. and Mrs. Jack Carrick and daughters, Norma and Ruth, of Toronto, are spending the holidays with their parents, Mr. and Mrs. M. Bogante.

Mrs. H. Friedman, Esplanade Avenue, and daughter, who were summering at their cottage at Place Laval, have returned home.

Mr. and Mrs. A. Slotsky and family are spending the holidays at Trout Lake Hotel, Ste. Agathe.

Mrs. A. L. Davis and son, Morton, of Potsdam, N.Y., formerly of Montreal, is visiting Mrs. H. Friedman, Esplanade Avenue, for the holidays.

BRASS ART SHOP A lovely assortment of inexpensive and attractive gifts for bridges or showers: Gongs, bowls, plates, wallplaques, candlesticks, ash trays, paper weights, desk sets, book ends, cigarette boxes, napkin rings in Indian, Chinese, Japanese or Kimo brassware, all of these gifts of beauty.

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W3 W2

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GEO. H. BROWN

Mrs. F. Seidman and sons, Abe and Moe, who spent some time at the Ste. Adele in the Laurentians, have returned.

Mrs. N. Goldman has left to spend two weeks in Ottawa, the guest of Mr. and Mrs. A. Stettner.

Mrs. R. Seigler, who was a patient at the Montreal General Hospital and has been convalescing for the past three months at the home of her parents, Mr. and Mrs. F. Seidman, Laval Avenue, is now returning to her home on Van Horn Avenue.

Mrs. Norman Viner spent a few days in New York.

Mr. and Mrs. J. Starikoff (née Jennie Arshinoff) have returned from a trip up the Saguenay, stopping at the Chateau Frontenac in Quebec, and are living at 458 St. Joseph Boulevard West.

Miss Lily Beer, McEachran Avenue, Outremont, was bridge hostess Sunday, September 9, with Miss Hilda Schaefer, of Buffalo, N.Y., as honoree. Guests were Mr. and Mrs. I. Braunstein, Mr. and Mrs. B. Inhaber, Mr. and Mrs. C. Gillet, Misses Sarah Greenberg, Mabel Corn, Ella Chananie, Leah Abramowitz, Katie Richman, Beanie Gillet, Lily Coleman, Rose Heller, Sadie Craft, and R. Dorfman, Max Inhaber, Moe Claman, Jack Press, Harry Cheifitz, Victor Gillet, A. Abramowitz and Alex Singer. Prizes were won by Mrs. I. Braunstein, Hilda Schaefer, Mabel Corn, Lily Coleman and Katie Richman. Miss Hilda Schaefer will spend a few weeks in Montreal.

A stag was held Friday, September 7, in the Breakfast Room of the Place Viger Hotel, in honour of Alex Greenberg, whose marriage to Miss Sarah Rombach took place Sunday, September 9. Myer Berman was toastmaster. Moe Bruger, Arthur Harris, Joe Greenberg, M. Caiserman, Ben Claman, Max Esar, Max Rosenthal, Lon Frahllich, Phil Kurtz, Irving Brandes, Dr. Joe Pollach, Joe Breslowsky and Jack Schwartz were there. The guest-of-honour was presented with a chest of silver.

Mrs. A. I. Miller, 790 Rockland Avenue, entertained at a dinner of fifty covers in honour of the engagement of Miss Esther Lubow, of Detroit, to Solly Waxman, of Montreal. Out-of-town guests were Mr. and Mrs. W. Lubow, Miss Louise Lubow, and Mr. Rudolph, of New York. Other guests were Mr. and Mrs. S. Avritch, Mr. and Mrs. D. Avritch, Mr. and Mrs. A. Waxman, Mr. and Mrs. P. Waxman, Mr. and Mrs. Burkofsky and Mr. and Mrs. A. I. Miller, and Misses Mollie and Mary Avritch, Lily, Beckie and Freda Waxman, Ruth Waxman, Sylvia Lubow and Rose and Beila Miller; and Joe Waxman, Moe Waxman and Joe Miller.

Mr. and Mrs. J. Strean, Champagneur Avenue, entertained at a family dinner Sunday evening, September 2, in honour of their daughter, Jennie, whose engagement has been announced to Isidore Shaikin. The rooms were decorated

with roses and gladioli. The out-of-town guests were Mrs. J. Golden and daughter, Julia, of Ottawa, and Mr. and Mrs. Pearson and family, of Albany.
Continued on page 70

M. RICHER
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of the season.

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Mr. and Mrs. Leo Engelberg
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. M. Englestein
and family
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Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. Oscar Faerman
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. Moe Feldman
142 Vendome Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. S. Feldman
4648 Park Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Dr. and Mrs. Charles I. Finklestein
5011 Park Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Dr. and Mrs. M. P. Finklestein
4278 Sherbrooke Street West
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. S. Fox and family
4893 Henri Julien Street
Montreal, Que.

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of the season.

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Mr. and Mrs. Lewis Freedlander
and family
4255 Esplanade Avenue
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5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. M. H. Garfinkel
3685 City Hall Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. J. Glassman
and family
732 Wilkes Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. J. Gheeler and family
5226 Waverly Street
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Extend to all their friends and relatives
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Mr. and Mrs. J. Garmale and family
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Mr. and Mrs. M. J. Glickman
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. S. Gordon
and family
226 Villeneuve West, Apt. 6
Montreal, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Gordon and family
212 Villeneuve West
Montreal, Que.
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their best wishes with the compliments
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Bob Gradinger
and family
4263 Esplanade Avenue
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Guttman
1614 Hutchison Street
Outremont, Que.
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their best wishes with the compliments
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Guttman
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Mr. and Mrs. J. Herscovitch
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. P. J. Hoffman
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4149 Esplanade Avenue
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Max Horwitz
and family
136 Marlowe Avenue
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5689 A HAPPY NEW YEAR 1928
Dr. H. Israelovitch
4905 Sherbrooke Street West
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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Lyon W. Jacobs
and family
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Max Jacobs and son
1123 Greene Avenue
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. E. Kahan and family
1766 Hutchison Street
Outremont, Que.
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. H. Kaplan
and family
19 Cote St. Catherine Road
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Kasner
686 Outremont Avenue
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. Kauffman
and family
324 Elm Avenue
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5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. Moe Kolber
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Additional Greetings on page 72

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Montreal Social

Lawrence Lande has arrived on the steamship "Mount Royal" from France, where he completed a course in post-graduate work in Notarial Law at the University of Grenoble. He will complete his studies at the University of Laval. He is indentured with R. Fariault, St. James Street.

Mrs. L. Abbey, Sherbrooke Street West, has returned from the Laurentians where she spent the summer.

Mrs. Abram Rapp and baby, De Vepee Avenue, have returned after spending the summer with Mrs. Rapp's father, Nathan Smith, of Toronto, and also at his country home, Lorne Park, Ont.

Sam Moskovitch, Jr., Sherbrooke Street West, has left for a few weeks' stay in Chicago.

Mr. and Mrs. Samuel Weisman, Detroit, formerly of Montreal, motored through Toronto, Niagara, Buffalo, and are guests of Mrs. Weisman's parents, Mr. and Mrs. N. Brotman, St. Urbain Street.

Mr. and Mrs. J. Stewart and family, Roslyn Avenue, have returned from Europe on board the "Duchess of Athol."

Dr. and Mrs. H. Pearson, Victoria Avenue, have left on a trip to Atlantic City.

Mr. and Mrs. Harry A. Shapiro and daughter, who spent the summer at Woodlands, Que., have returned.

Mr. and Mrs. I. Kaufman, Elm Avenue, have left to spend the high



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58 MOUNT ROYAL AVE., W. - Telephone BELair 0999

holidays in New York, Atlantic City and Philadelphia.

Mr. and Mrs. A. Sokolaki and daughter, of New York, have been touring through the White Mountains and visited Mr. and Mrs. I. Goodman, Wilson Avenue. Miss Farla Goodman went home with them.

Mr. and Mrs. M. Usher and family, Metcalfe Street, who spent the summer at Bellevue, Que., are back.

Mrs. Emil Mendelssohn and family, Clark Avenue, are home from Old Orchard.

Mr. and Mrs. S. Miller and family have returned after occupying their summer cottage at Woodlands, Que.

Mr. and Mrs. Samuel Lazarus have returned from a honeymoon spent in the United States and are living at 5181 St. Denis Street.

Miss Alice Silver, Hutchison Street, is home after spending some time in Atlantic City, New York, Asbury Park and Lake George.

Mrs. Carrie Rosen and Miss Bernadine Rosen, Prudhomme Avenue, have returned from Lake George, N.Y., where they spent two weeks.

Mrs. Ben Freedman and two sons, of Brooklyn, N.Y., are visiting her parents, Mr. and Mrs. Emile Schwartz, 421 Notre Dame de Grace Avenue.

Miss Thelma Kantor, of Chicago, who has been visiting in Montreal for the past few months, has left for home.

ENGAGEMENTS

Mr. and Mrs. H. Gordon, Bloomfield Avenue, announce the engagement of their daughter, Mollie, to Lawrence, son of Mr. and Mrs. D. Middleman, of Pittsburgh, Pa.

Mr. and Mrs. A. M. Bilsky, Roslyn Avenue, Westmount, announce the engagement of their daughter, Evelyn Stephanie, to Isidore Feldman, son of Mr. and Mrs. M. Feldman, Vendome Avenue.

Mr. and Mrs. J. Streat, Champagneur Avenue, announce the engagement of their youngest daughter, Jennie, to Isidore Shaikin, of Montreal.

Mr. and Mrs. W. Lubow, of Detroit, announce the engagement of their daughter, Esther, to Solly, son of Mrs. R. Waxman, 790 Rockland Avenue, Montreal.

Mr. and Mrs. Saslove, of Ottawa, announce the engagement of their daughter, Betty, to Jack Ballon, youngest son of Mrs. A. Ballon, 6025 Jeanne Mance Street, Montreal.

Mr. and Mrs. M. Segall announce the engagement of their youngest

daughter, Betty, to Mac Shadowitz, son of Mr. and Mrs. M. Shadowitz.

Mr. and Mrs. M. Brown announce the engagement of their eldest daughter, Pearl, to Leo, son of Mr. and Mrs. S. Task.

Mr. and Mrs. K. Shulman announce the engagement of their youngest daughter, Ruth, to Joe Goffman, son of Mr. and Mrs. W. Goffman.

APPROACHING MARRIAGES

Mr. and Mrs. J. Levy announce the marriage of their only daughter, Stella, to Moe Nadler, son of Mr. and Mrs. A. Nadler, to take place Tuesday, October 16, at Bnai Jacob Synagogue.

The marriage of Miss Doris Bogante, daughter of Mr. and Mrs. M. Bogante, to Harry A. Cohen, son of Mrs. B. Cohen, takes place Sunday, October 21, at Bnai Jacob Synagogue.

VIOLINIST WINS DIPLOMA

The jury for the annual music examinations held at the Brussels Conservatory have awarded unanimously the diploma for virtuosity in violin technique to Norman Herschorn, a Montreal boy who has been studying under Mr. Crickboom.

FREEDLANDER



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Phone 3725

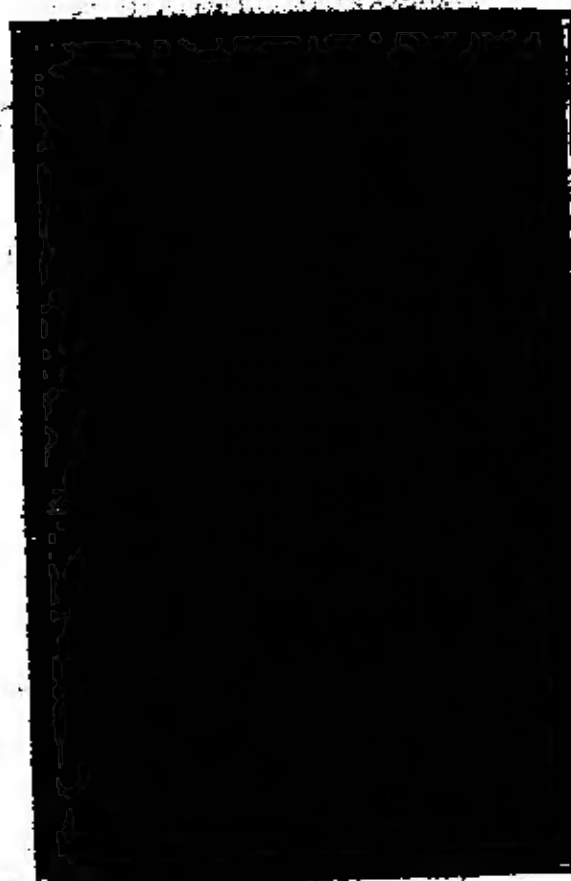
The judges pronounced favourably on Mr. Herschorn's style and mechanism and unanimously awarded him the diploma. Mr. Herschorn is the son of Mr. and Mrs. S. Herschorn, Bloomfield Avenue.

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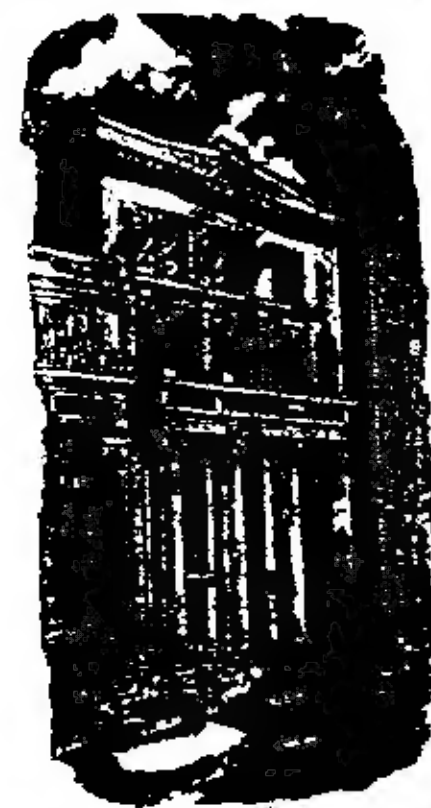
Dr. Myron Notkin, who has been abroad, spent most of his time in Vienna and Munich, where he interested himself in diseases of the heart and lungs. He is expected home October 1, on board the "Albertic."

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Temple Emanu-El
 4128 Sherbrooke Street West
 Rabbi Harry J. Stern

Rosh Hashonah services Friday, September 14, at 8.15 p.m. Sermon, "Serenading God." New Year's, Saturday, September 15, at 10.30 a.m., sermon, "They Walked Together." Sabbath Shuva, Friday, September 22, 8.15 p.m., sermon, "The Ability to Return." Atonement, Sunday, September 23, 7.45 p.m., sermon, "Sin." Yom Kippur day, Monday, September 24, 10.30 a.m., sermon, "What Price Judaism."

Annual memorial services at the cemetery Sunday, September 23, at 3 p.m.

Special children's services on Rosh Hashonah day at 3 p.m. in the Lecture Hall. Dr. Lyon Bercovitch will preach, and the reading of the ritual will be conducted by Jack Wasserman, educational director. The Hebrew responses will be chanted by the Hebrew school choir, under the direction of Miss Evelyn Benjamin.

Registration in the Religious School Sunday, September 23, at 10 a.m. All children who attended school last year and those who wish to enroll will be present. The following have been appointed to the Religious School Faculty for the ensuing year: Misses Marjorie Neumann, Jennie Silberman, Annette Blumenthal and Freda Katz, and Charles Rosen, Lawrence Marks, Charles Goldstein, Sol Vineberg and Dave Lewis. Hebrew instructors, J. Bension and Harry Rosenfeld; music instructor, Miss Evelyn Benjamin; dramatics, Mrs. I. M. Rabinovitch; superintendent, A. Jacobs; chairman of educational committee, Dr. Lyon Bercovitch; director of religious education, J. Wasserman. A new High School department has been added to the Religious School, in which children of the school who have been confirmed and others of High School age will be enrolled. Instructions will be given in Jewish history, current events, ethics, and religious thoughts.

All members of Emanu-El who have been confirmed in the temple since its organization in 1882 send in their names to the secretary of the temple, Miss B. S. Feinman, in order to enroll them for membership in the Alumni organization. Election meeting of the Alumni will be held after the holidays.

Usbers for the holidays are: Joseph Horowitz, Reuben Ginsberg, Joseph Frankel, David Jacoby, Bernard Kruger and Arthur Jacobs.

Shore Zion Congregation,
 Claremont Avenue, below
 Sherbrooke Street. Rabbi
 Julius Berger.

Formal opening of Sunday School Sunday, October 7. Pupils will attend the service of Sim'chas Torah. Teachers of last term were: first year, Miss Bernice Friedman; second year, Miss



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Problem." Reading of the Torah both mornings at 10 a.m.

Due to the fact that all holy days this year are on Saturdays and Sundays, the opening of the Religious School takes place October 14. Under the leadership of Mrs. M. Michaels, Mr. and Mrs. M. Wolff, the educational committee have perfected plans for the reorganization of the school. Enrolment October 14. Teachers of experience. Visual instruction through Biblical slides.

Sisterhood is under the leadership of Mrs. W. Sebag-Montefiore. Opening meeting in October.

Among various groups for study, one is the Hebrew class for adults, and the other is a study circle where lectures on romantic periods in Jewish history will be discussed.

A current topic group will also be formed in October.

Shaar Hashomayim, Rabbi
 Herman Abramowitz, Coté
 St. Antoine Road, corner
 Kensington.

Sermon for the first day of Rosh Hashonah, "The Threefold Message of Rosh Hashonah"; second day, "The Abdication of the Jewish Parents." Registration of the Hebrew Day School commenced Sunday, September 9, and continues throughout the week. Sunday School opens Sunday morning, October 14.

Spanish and Portuguese Synagogue, 135 Stanley Street

Holy Day services, Friday, September 14, 6 p.m.; Saturday, September 15, 8 a.m. Sermon, "Two Visions." Saturday, September 15, 6 a.m.; Sunday, September 16, 8 a.m. Sermon, "An Ancient Remedy for a Modern

Y.M.H.A.

The following are on the staff of the Y.M.H.A. "Beacon": T. H. Harris, managing editor; and editorial board, L. L. Gelfand, Harold Neumann, Louis Jason, Leon Levine, H. S. Weisner and Florence Lewis. Activities will begin the first week in October. The Y is conducting high holiday services in the gymnasium.

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Mr. and Mrs. Hyman Levine
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Mr. and Mrs. Sam Levine and family
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Additional Greetings on page 76

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p. 5728

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WEDDINGS**Greenberg—Rombach**

The marriage of Miss Sarah Rombach, daughter of Mr. and Mrs. N. Rombach, to Alex Greenberg, youngest son of Mr. and Mrs. M. Greenberg, was solemnized Sunday, September 9, at 5 o'clock, in the study of Rabbi J. Colton. A reception for fifty guests followed the ceremony at the home of the bride's parents, Jeanne Mance Street. The bride, who was given away by her father, wore a white moire robe de

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style trimmed with Chantilly lace and a rhinestone ornament. Her veil of Chantilly lace was fashioned like a cap and clusters of orange blossoms were on either side. Her white moire shoes matched her gown and she carried a shower bouquet of Ophelia roses, Calla lilies and lilies-of-the-valley. Her only attendant was Miss Evelyn Friedman, as maid of honour, who wore a cocktail gown of blue chiffon with a cameo ornament, a black satin hat and shoes, and carried a bouquet of Columbia roses. Myer Berman was best man. Mrs. Rombach, mother of the bride, was in black chiffon velvet trimmed with fawn crepe, and a velvet hat and shoes matched her gown. Mrs. Greenberg, mother of the bride, wore a fawn georgette dress trimmed with velvet and a hat and shoes to match. Both

corsages were of red roses. Out-of-town guests were Mrs. M. Boguslovsky, of Ottawa, and Mrs. N. Fink, of Cornwall. Mr. and Mrs. Greenberg are spending their honeymoon in Toronto, Detroit, Cleveland and other points. Going away, the bride wore a grey ensemble with lizard shoes and bag to match.

Gold—Stromberg

The marriage of Miss Rose Stromberg, daughter of Mr. and Mrs. M. Stromberg, to Dr. Benjamin Gold, son of the late I. Gold and Mrs. Gold, was solemnized Sunday, September 9, at the Prince of Wales Salon of the Windsor Hotel. Rabbi Berger officiated. The bride was given in marriage by her father. Her gown was of ivory Chantilly lace in period style with long tight sleeves. Her veil of net was in cap effect with orange blossoms on either side and she carried a bouquet of orchids and lilies-of-the-valley. Miss Sophie Kessler, of New York, was maid of honour, wearing a period gown of pink taffeta and allover flowered net with hat to match and carrying Ophelia roses and sweet peas. Harris Beecher was best man. The bridesmaids were Misses Esther Bennett, in yellow georgette satin; and Sylvia Schwartz, in pink chiffon and lace. Their hats matched their gowns and they carried sheafs of sweet peas. Mrs. Stromberg, mother of the bride, was in a gown of cream lace and carmel velvet with a hat to match and a corsage of pale yellow roses. Mrs. Gold, mother of the groom, was in black transparent velvet with hat to match and a corsage of American Beauties. A reception was

held after the ceremony for 150 guests. Dr. and Mrs. Gold are spending their honeymoon in Toronto, Niagara Falls and Chicago. Going away, the bride wore a brown ensemble with hat and shoes to match.

Nelson—Silverman

The marriage of Miss Annie Silverman, daughter of Mr. and Mrs. J. Silverman, to Louis Nelson, son of Mr. and Mrs. J. Nelson, of Yarmouth, N.S., was solemnized quietly Wednesday, September 12, at five o'clock at Miller's Restaurant. Rabbi Berger officiating. The bride was given away by her father. Her gown was of white georgette and transparent velvet dress, her veil of embroidered silk net arranged in cap effect with clusters of orange blossoms. She carried a shower bouquet of Ophelia roses and lilies-of-the-valley. Solly Silverman was best man. Mrs. J. Silverman, mother of the bride, was gowned in black transparent velvet, trimmed with diamonds, and wore a corsage of American Beauties. A reception was held for the immediate family. The out-of-town guests were Mrs. M. Morson and daughters, Reva and Erna, of Halifax; Misses Frankle and Gertrude Silverman, of New York; Solly Silverman, of Chicago; David Silverman, of New York; Arnold Silverman, of Vancouver, B.C.; and Miss Etta Nelson, of Yarmouth, N.S.

Hecht—Heftler

Louis Hecht, son of Mr. and Mrs. I. Hecht, of Detroit, formerly of Montreal, was married Sunday, September 2, to Miss Ann Heftler, of New York.

Brown—Pincusoff

The marriage of Miss Leah Pincusoff, daughter of Mr. and Mrs. N. Pincusoff, to Louis Brown, of Brooklyn, N.Y., son of the late Mr. and Mrs. Marcus Brown, was solemnized Sunday, September 9, at the Carmen Sylva, Rabbi Dubitsky officiating. The bride, who was given away by her father, wore a period gown of white satin and lace trimmed with beads. Her veil of net and lace fell from a cap with clusters of orange blossoms, and she carried a shower bouquet of Ophelia roses and lilies-of-the-valley. The maid of honour, Miss Irene Jacobs, wore a period gown of orchid French georgette over pink, trimmed with rose point lace and French flowers. Her hat matched, and she carried American Beauties. Irving Tanz, of Brooklyn, N.Y., was best man.

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A HAPPY AND PROSPEROUS NEW YEAR**MILTONS CAFETERIA LIMITED**

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clusters on either side. Her flowers were roses and lilies-of-the-valley. The maid of honour, Miss Ida Cohen, wore a maize georgette dress with a head-dress to match and carried pink roses and sweet peas. Sam Appel, brother of the bride, was best man. The bridesmaids, who all wore bouffant gowns, were: Misses Bessie Katz, in maize taffeta; Yetta Felsenstein, pink satin and georgette, and Claire Golub, pink taffeta. Ushers were Moshe Leibovitch, Hymie Nathans and Saul Bestatsky. The flower girl, Mildred Goodman, wore embroidered pink georgette frock and carried a basket of rose petals. Mrs. Appel, mother of the bride, wore a black satin and georgette dress trimmed with rhinestones and a black hat to match. Mrs. Bernstein, mother of the groom, was in black satin with hat to match and their corsages were of roses. A reception followed the ceremony. Mr. and Mrs. Bernstein will live on Rigaud Street.

ENTERTAINMENTS FOR BRIDES-ELECT

Mrs. Joseph Pollack and Miss Evelyn Friedman were joint hostesses at a crystal shower, Tuesday evening, September 4, at the former's home, 5378 St. Urbain Street, in honour of Miss Sarah Rombach, whose marriage took place Sunday, September 9. Guests were Mesdames N. Rombach, J. Stubina, A. Bress, S. Epstein, M. H. Cohen, J. Solomon, A. Leibovitz, M. Greenberg, H. Caiserman, J. Greenberg, and Misses Mary Goldblatt, Mollie Cohen, Rose Saltzman, Lillie Siegel, Florie Leffel, Jessie Rombach, E. Walker, G. Weir, B. Everett, Freda Lewis, Esther Pollack, Jennie Bernstein, Rae Bindman, Sarah Pollack, Eva Bindman, Lillian Schwartz, Jane Bress, Esther Bindman, Rose Gussman, Ethel Engel, T. Goldberg, Bertha Bernstein, Bertha Friedman, R. Golden, R. Pollack, P. Crites and L. Crawford. Prizes were won by Mesdames J. Solomon, J. Greenberg, and Misses Lillian Schwartz, Mollie Cohen, Florie Leffel, Sarah Pollack and Rose Gussman.

Miss Mary Goldblatt entertained Thursday evening, August 30, in honour of Miss Sarah Rombach whose marriage to Alex Greenberg took place Sunday, September 9, welcoming Misses Sarah Rombach, Sadie Lazarus, Rose Davis, Ethel Engel, Mollie Cohen, Rose Saltzman, Eva Bindman, Fannie Goldblatt and Mrs. Joseph Pollack. Decorations were gladioli and roses. The guest of honour was presented with a silver bread tray.

Mrs. N. Pincusoff, mother of the bride, was gowned in black georgette and lace, and wore a corsage of American Beauties. A reception was held for the immediate family. From a distance were: Mr. and Mrs. Louis Baim, Miss Beatrice Baim, Miss Sylvia Lebowitz, Irving Tantz, William Massari and Joe Michaels, all of Brooklyn, N.Y. Mr. and Mrs. Louis Brown left on a motor trip to Niagara Falls and various other points in the United States, and will live in Brooklyn. Going away, the bride wore a tan coloured georgette dress, with hat and shoes to match, and a black silk coat.

Bernstein-Appel

The marriage of Miss Bella Appel, daughter of Mr. and Mrs. I. Appel, to Max Bernstein, son of Mrs. P. Bernstein and the late Mr. Bernstein, was solemnized Wednesday, September 5, at Sinai Jacob Synagogue. Reverend Kutzman was assisted by Rabbi Hershorn. The bride, who was given away by her father, wore a gown of white crepe romaine and Chantilly lace with silver applique. Her veil of net was held cap style with a wreath of orange blossoms in the back and

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Mr. and Mrs. M. Richer and family
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Miss Rae Etta Rigler

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Mr. and Mrs. J. Rockstein

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Mr. and Mrs. Boris Roltchur

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of the season.

5689 A HAPPY NEW YEAR 1928

Dr. and Mrs. Louis J. Rosen

and son

4527 Park Avenue

Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. Z. Rosen and family

5274 Park Avenue

Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. Charles L. Rosenberg

5119 Jeanne Mance Street

Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. I. Rosenberg

and family

213 Hampton Avenue

Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. Lou Rosenberg

and family

741b De l'Epee Avenue

Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mrs. J. A. Roston and family

215 Girouard Avenue

Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
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5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. A. Rothchild

and family

60 Northcliffe Avenue

Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. George Rotaky

214 Bishop Street

Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928

Mr. and Mrs. A. Rudolph

and family

436 Strathcona Avenue

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of the season.**DR. DAVID KAPLANSKY**

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YEAR****R. L. BERCOVITCH, L.L.L.**

Advocate



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5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Mendel Seidman
and family
46 Nelson Avenue
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of the season.

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Bob Gradinger & Family
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and Relatives

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NEW YEAR**

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Mr. and Mrs. J. Salomon
and family
585 Grosvener Avenue
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Aaron Schachter
Whitehall Apts.
Kensington Avenue
Westmount, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. H. Shalinsky
and children
785 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Sheppard Shapiro
239 Beaconsfield Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Shiller
and son, Alvin Jules
1347 Lajole Avenue
Outremont, Que.
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Moe Slabosky
51 Nelson Avenue
Outremont, Que.
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. C. Slabotsky
and family
285 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. Myer Solomon
and son
64 Notre Dame de Grace Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. Simon S. Sperber
261 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Colin Spiegel
639 De l'Espece Avenue
Outremont, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. George J. Stream
400 Kensington Avenue
Westmount, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Max Stream
and daughter, Bonnie
4495 Sherbrooke Street West
Westmount, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Additional Greetings on page 80

*Happy and Prosperous New Year Greetings from
The President, Secretary and Board of Management of the
Francis Joseph Loan Association of Montreal
to All the Shareholders.*

CHAS. L. ROSENBERG, Secretary

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*Wishes his Relatives, Policy Holders and Friends
A HAPPY AND PROSPEROUS NEW YEAR*

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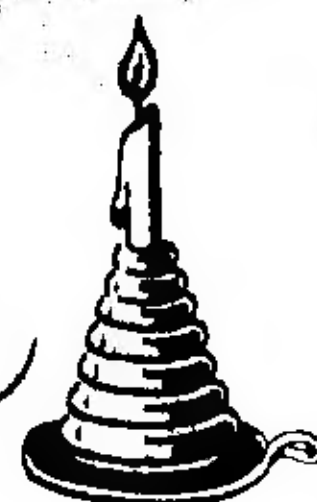
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MONTREAL



In Memoriam



IN MEMORY OF
Dr. Emilie Duskes
Our beloved son and brother
Departed on September 11, 1927
We mourn our loss, Mr. and Mrs. Samuel Duskes and family.

IN MEMORY OF
David Webber
Our beloved husband and father
Departed on February 6, 1927
We mourn our loss, wife Leah and children, Yetta Anita,
Lazarus Wolfe, Frances, Israel, Harry, Sylvia, and
grand-daughter, Miriam Sherman.

IN MEMORY OF
Charles Laing
Our beloved son and brother
Who departed May 30, 1925
We mourn our loss, mother and father, Mr. and Mrs.
S. Laing, Joseph, Nathan, Issie, Harry and Ruth.

IN MEMORY OF
Wolfe Signer
Our beloved husband and father
Departed on July 17, 1925
We mourn our loss, wife and children, Moe, Jenny
Eva and Gertie

IN MEMORY OF
Moses Mendelson
Our beloved husband and father
Departed on October 21, 1925
We mourn our loss, Mrs. Mendelson, Meyer, Edward
and Ruth

IN MEMORY OF
Mr. Louis Cummings
Our beloved brother
Departed on February 1, 1927
We mourn our loss, Mr. and Mrs. David Cummings,
and Mr. and Mrs. F. Williams.

IN MEMORY OF
Thomas Hoffman
Our beloved husband and father
Departed on October 25, 1927
We mourn our loss, wife and children, Mrs. E. Lozinski
and Nat Hoffman

IN MEMORY OF
Bertha Simand
Our beloved daughter and sister
Departed on September 10, 1927
We mourn our loss, father and mother, brothers
and sisters

IN MEMORY OF
Mary Hartig
Our beloved wife and mother
Departed on March 2, 1926
We mourn our loss, Isaac Hartig, Rose and Ben Shulman,
Gertrude and Harry Laks, of Philadelphia; Cecil and Max
Hartig, of Toronto; Birdie and Arthur Hartig, of New York;
Fania and Dave Cooperberg; Dave Hartig, of Philadelphia, and
grand-children, Harold, Eleanor, Bernice and Philip.

IN MEMORY OF
Rae Shapiro
Our beloved daughter and sister
Departed on May 15, 1926
We mourn our loss, Mr. and Mrs. R. Shapiro, Max,
and Mrs. M. L. Shapiro.

IN MEMORY OF
Mrs. Moses (Ida) Myers
Our beloved mother
Departed on September, 1907
We mourn our loss, Mrs. H. Hopmeyer, Mrs. S. Smilovitz,
Mrs. H. Marcovitch, Mrs. N. Solomon
and Mrs. J. Shachter.

IN MEMORY OF
Mr. Moses Myers
Our beloved father
Departed on April 22, 1928
We mourn our loss, Mrs. H. Hopmeyer, Mrs. S. Smilovitz,
Mrs. H. Marcovitch, Mrs. N. Solomon,
and Mrs. J. Shachter.

IN MEMORY OF
Mrs. Julius Berger
Our beloved sister
Departed on January 31, 1928
We mourn our loss, The Shaare Zion Sisterhood.

IN MEMORY OF
Anatole Ashkaloney
Our beloved husband and father
Departed on April 19, 1928
We mourn our loss, wife and children.

IN MEMORY OF
Solomon Palter
Our beloved husband and father
Departed on August 12, 1923
We mourn our loss, wife and children.

IN MEMORY OF
Miriam Lawrence
Our beloved mother
Departed on July 12, 1923
We mourn our loss, Mrs. Fanny Clouth, Mrs. Bessie Garber
and Phillip and Sam Lawrence.

IN MEMORY OF
Fanny Shumer and Louis Shumer
Our beloved mother and father
Departed on July 3, 1928, and February 11, 1922
We mourn our loss, daughters and sons.

IN MEMORY OF
Mrs. Rosie Silverman
My beloved wife
Departed on April 21, 1928
I mourn my loss, husband.

IN MEMORY OF
Joseph Andrews
Our beloved son and brother
Departed on August 24, 1927
We mourn our loss, mother and father, sisters, Charlotte,
Cecile and Lillian.



IN MEMORY OF
Abraham I. Kenen
Our beloved son and brother
Departed on September 13, 1925
We mourn our loss, parents, sisters and brother.

IN MEMORY OF
Nester Lavene
Our beloved brother and uncle
Departed on April 25, 1927
We mourn our loss, Mr. and Mrs. Joseph Shapiro
and family.

IN MEMORY OF
Rose Silverman
Our beloved mother
Departed on April 25, 1928
We mourn our loss, Mr. and Mrs. N. Riegler.

IN MEMORY OF
Dora Rotstein
Our beloved mother
Departed on August 25, 1925
We mourn our loss, Mrs. B. Moskowitz and Mrs. D. DeVarko.

IN MEMORY OF
Cimmone Creed
Our beloved daughter and sister
Departed on March 22, 1925
We mourn our loss, father, mother, sisters and brothers.

IN MEMORY OF
Nester Lavene
Our beloved son
Departed on April 25, 1927
We mourn our loss, mother and father.

IN MEMORY OF
Fanny Bochner
Our beloved wife and mother
Departed on September 30, 1924
We mourn our loss, husband and children.

IN MEMORIAM

In loving memory of Dr. Abraham Goltman, M.D.,
L.R.S.P., Edinburgh. Beloved son of the late Hannah
and Samuel Goltman, who passed away September 16,
1916. Inserted by his loving sister Rebecca. Absent
but not forgotten.

MEMORIAL CEREMONY

The tombstone in memory of the late
Esther Ashkalevsky was unveiled at
King Edward Cemetery Plot Sunday,
September 9, at 10 a.m.

BORN

August 31, at Royal Victoria Mater-
nity Hospital, to Mr. and Mrs. Phil
Norden (nee Ruby Norden) a son.

September 4, at the Royal Victoria
Maternity Hospital, to Mr. and Mrs.
Lazer (nee Toba Lankofsky), a son.

BAR MITZVAH

Mr. and Mrs. H. Levites, 4585 Jeanne
ance Street, gave a dinner of seventy
vers Sunday, September 9, in honour
of their son, Solly, who was bar-mitzvah
Saturday, September 8.

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Happy

New

Year

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Mr. and Mrs. H. Taffert and family
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. William Taffert
and daughter, June
82 Notre Dame de Grace Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. Moses Taub and family
5826 Park Avenue, Apt. 7
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. G. Verner and family
4661 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Walfish
and son, Edward
5123 Esplanade Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. Weininger
and family
5 Bagg Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. Wiseman
and family
851 Rachel Street East
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Samuel Wittes
571 Champagne Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Harry Wolfe
205 Vendome Avenue
Notre Dame de Grace, Que.

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Louis Wolfe
and family
309 Marlowe Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Ralph Wolfe
and family
716 De l'Espece Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Workoff
and family
19 Joyce Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. F. H. Yessom
and family
1620 Hutchison Street
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. F. Zabetsky
and family
520 Canning Street
Montreal, Que.

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their best wishes with the compliments
of the season.

Additional Greetings on page 129

JOHN GARDE & CO., LTD.
395 Spadina Avenue
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We wish to draw the attention of our readers who are interested in the manufacture of men's and women's garments and furs to the fact that the above firm have been in the business of supplying to the clothing trade the very latest of modern machinery and factory equipment for the past 25 years.

They maintain both in Toronto and Montreal an expert staff of thoroughly trained sewing machine adjusters for every class of special and plain sewing machines and are at the service of clients at all times.

Any type of machine which is used in the manufacturing of clothing can be obtained at John Garde & Co., Ltd., as they are exclusive agents for the following: Lewis invisible stitch machines, Union button sewing machines, Union snap fastener machines, Union ticket sewing machines, Osann fur beating machines, Osann high-speed sewing machines, Osann reliable fur drum and cage, Jones high-speed sewing machines, Cutter cloth laying machines, individual motor stands.

If there is any felling or sewing operation that you are interested in or in doubt of, the above firm will be delighted at any time to receive your correspondence and if they cannot supply the necessary equipment themselves they will be glad to give you the information where same may be obtained.

They solicit enquiries on any of your machine and operating problems.

When choosing furniture for your new home see us. We also carry a full assortment of stoves and gas stoves. Dominion Stove & Furniture Co. Tel. Plateau 4296, 3708-3712 St. Lawrence Boulevard.

Our well-known Cantor, Rev. M. Mitshelsky, will again conduct the religious services in the bright Riato Hall, 5711 Park Avenue, corner Bernard. Get your tickets early. Tickets on sale every evening from 7.30 to 10.30, and Sunday, September 9, all day.



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A Happy and
Prosperous
New Year

SOBIE'S
STORES THROUGHOUT
CANADA

The Batonists Rap for Silence

Noted Conductors Who Have Brought Our Symphonic Orchestras to a Rank Rivaling European Standards

By DAVID ABARBANEL

An arrangement with *The American Hebrew*. Copyright. Reprint rights reserved.

To the layman, conducting is one of the most mysterious phases of music. What is the role and the duty of the conductor, he is wont to ask. The orchestra is composed of musicians all of whom can read the music placed before them. What need, then, is there for a man to stand in front of them and wave his baton in front of their eyes?

The layman, in this fashion, wonders if the conductor has anything at all to do in the production of music. The musician, on the other hand, wonders how the conductor accomplishes so much. He becomes perplexed how the conductor can achieve such moments of poignancy and eloquence that flash from under his swaying baton and yet when he himself looks at the music it appears very ordinary and stereotyped. The layman and the musician are both perplexed at the same problem. And both would find a solution to their question if they would attend the rehearsals of a large symphonic orchestra. It is at the rehearsal that the conductor works with his music—and not at the concert. And it is the rehearsal which teaches us what the task of the conductor is.

The symphonic orchestra, after all, is composed of several different sections: strings, wind, percussion, reed, etc. You procure different sounds by stressing different sections. Let us take a hypothetical case. Here is the score of an unknown symphony. The opening page contains notes for flutes, first violins, cellos and tympani. Shall the flutes be

stressed and the rest of the orchestra be subdued; shall the tympani be stressed; shall the entire orchestra play at the same force . . . or what? It is the conductor who answers this question. Instinctively he must know which portion of the orchestra to stress and which to subdue.

But that is not the only problem of the conductor. The leader, after all, is the performer of a very highly complex instrument—the orchestra. Just as the violinist must know what pressure to put upon the fingers of his left hand—so must the conductor know what pressure to play upon his orchestra. Like the soloist he must be able to reduce his instrument to a whispering *pianissimo*, to urge it to a crying *fortissimo*—and without breaking the balance of the composition.



Alfred Hertz reigns supreme over the destinies of the San Francisco Symphony, having conducted it most successfully for over quarter century.

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The Seneca	Rochester, N.Y.
The Rochester	Rochester, N.Y.
The Niagara	Niagara Falls, N.Y.
The Lawrence	Elm, Pa.
The Postage	Albion, O.
The Durant	Flint, Mich.
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5689 - 1928

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Finally, the orchestra is composed of a hundred and ten men who must play simultaneously. There must not be a fraction of a second difference in the speed of different sections, otherwise the performance is disastrous. It is impossible to do this without someone at the head to guide the men in the *tempo* of the music. These are, of course, but the smallest, most puny problems of the conductor. But they will give the reader an inkling on how difficult a work it is; and how much creative and interpretive genius conducting requires.



Georges Zaslavsky is the dynamic leader of the newly founded Beethoven Symphony Orchestra of New York.

Conducting is a recent art. It was not so long ago that every musician conducted. Now composers leave their music in the hands of a very select few—whose life work it is to study the art of conducting. Conducting, as a specialized art, dates back to two Jews. The first is Felix Mendelssohn, who is the father of conductors; the second is Gustav Mahler. In these two Jews we have the two different personalities that govern the great conductor. Mendelssohn evoked the respect and obedience of his men by gentle kindness and meek words; Mahler by fiery ragings and oaths. Both were effective means.

Mendelssohn introduced extensive rehearsals. He worked for hours and days with Bach's "St. Mathew's Passion," analyzing each part for his orchestra; quietly standing in front of his men and gently bidding them to obey him. The sweetness of his personality made his men love him. And they played under his baton in such a fashion that Bach was once again rejuvenated and the whole world gaped with amazement at how an orchestra could sound!

Mahler was a highly temperamental, fiery, tempestuous conductor. While conducting before audiences he demanded the strictest attention and quiet. Many still remember the numerous times when he would stop a symphony or an overture in the middle and then, turning sharply around in his conductor's dais, would indignantly thunder out a "Shut up!" to a few annoying whisperers. And the same breathless attention and obedience he demanded from his men when he rehearsed them. They had to be perfect machines without brains or will. They had to mould themselves entirely to his desires. They had to bend under the fire of his personality. In fact, he had a most dominating, powerful personality. That is why he was so great a conductor.

It seemed as if all the fiery elements of power and dynamic vitality were bottled in that thin, pale German. He was a veritable volcano. He could command his men as no Napoleon could; he was master of every situation. His orchestras meekly obeyed his slightest wish. They responded with perfect precision to each lift of his finger, to every nod of his head, to every frown of his eyebrow. They functioned like one gigantic machine. And if they obeyed him so implicitly, it was because they loved to do it. They, too, learned to understand the music they had played an infinite number of times. Even

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they—mere machines—learned to love the music they played.

Mahler had no scruples about changing music to conform to his ideal of beauty. At one time he changed the accompaniment to the "Marcia Funebre" of Beethoven's "Eroica." This change evoked hisses in America but a few musicians who remember it say that it was the most exalted and the noblest interpretation that the movement has ever received!

And although Mahler dominated his men; although they were forced to change their style, their music to conform to his wish . . . yet they loved him. I remember speaking to a 'cellist who had played under Gustav Mahler in our Philharmonic Orchestra and who has since become a prominent teacher. He said: "Mahler was our master . . . and we his slaves. We obeyed him because we couldn't help it . . . and because we loved to. . . . God! what a man he was . . . what a personality, a musician . . . a genius! When he conducted we were in another world. . . . He was always imbued with the music he was teaching us. . . . He seemed like a prophet, there in front of us . . . exalted . . . sublime. He was too great to be justly appreciated by us—mere mortals!"

After Mendelssohn and Mahler, conducting became a highly specialized art. Now it is as important as the mastery of any solo instrument; a conductor is of vast significance in the modern musical world. To study the type of conductors a country has, is, usually, to study the quality of music it plays. America is gradually becoming the most musical country in the world. That boast, in the greatest part, is due to its great conductors. Many of these are Jewish.

In 1920 New York was hungry for a great conductor. The blundering Josef Stransky then dominated the affairs of the Philharmonic and was slowly and

surely leading it into irreparable ruin; Mahler had left fourteen years before; Toscanini six. From 1914 until 1920 only Walter Damrosch and Josef Stransky were heard. Between the two of them, New York was hearing a pretty distorted concoction of the classics.

Then Willem Mengelberg came to America—fresh from the bosom of Rotterdam, Holland—to lead the now defunct National Symphony Orchestra in a few concerts. He came unheralded. Meticulously he revealed the classics in their new garb of his genius; carefully he drew from out his sleeve forgotten but glittering gems of sixteenth century music—Bach, Montigny, Gretry—which, heretofore, had never been heard. He performed the latest works of Richard Strauss and the unknown works of Gustav Mahler.

And then, at his last concert, he gave his monumental performance of Liszt's "Les Preludes"—which is his supreme interpretation. He filled it with such a grandeur and a sweeping, onrushing passion that the audiences could restrain their enthusiasm no longer. They rushed to



Willem Mengelberg, a Dutch genius among conductors, has raised the New York Philharmonic Orchestra to an enviable level within a short time.

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the stage and besieged the conductor; women rushed to kiss his hand; men screamed until the hall vibrated with their clamor. The manager of the orchestra came out to save the conductor from being mobbed. But it was too late. Fully three thousand swarmed in front of the stage and were loudly showing their appreciation for the great music that William Mengelberg performed so magnificently in New York.

It was inevitable that Mengelberg would receive a permanent position with a New York orchestra. Fortunately, the Philharmonic seized him. Slowly the great conductor raised the orchestra from its lowly depth and, in three years, brought it to a

met his orchestra for the first time, it was a sloppy union of men. To Gabrilowitsch therefore fell the double task of training them to play accurately and of interpreting the music. He achieved brilliant results. The Detroit Symphony Orchestra ranks with the best organizations in America. And its conductor has become famous for his outstanding interpretations of the symphonies of the Romantics. He fills all the music he conducts with his magnificent poetic soul. But in some music the poetry of his personality finds a more comfortable bed. And so, his playing of the Brahms Symphonies, of Schumann Symphonies and of the works of Mendelssohn find no equal among American conductors. This year, Gabrilowitsch guest-conducted the New York Symphony Orchestra in two concerts and he was greeted triumphantly. It is to be hoped that he becomes a permanent leader of the Symphony Society.

Now that Leopold Stokowski has left for India the destinies of the Philadelphia Orchestra—the greatest orchestra in the world, without doubt—is left in the hands of two Jewish conductors, Fritz Reiner and Pierre Monteux. Reiner, a Hungarian, is only in his thirties . . . but he has already acquired prominence as a leader and musician in Europe. Before the war he acquired a tremendous following, and a glittering future extended itself before him. But then the war spread its black cloak over Europe, covering it with gloom and ruin and havoc. One day, while Reiner was travelling in conducting Wagnerian operas, his wife received a telegram from the Cincinnati Symphony Orchestra that Reiner was asked to conduct the orchestra. His wife sent Fritz a telegram but, when it reached him, it was so unintelligible that Reiner was forced to telegraph his wife to decide whatever problem was at hand herself.

Fritz Reiner, a gifted and fiery Hungarian, on leave from the Cincinnati Symphony, is known internationally.

level as high as any other orchestra in the world. That the Philharmonic is such a noble organization is largely the result of Mengelberg's work. He deserves to be its conductor; he has been its conductor thus far.

In Detroit, Ossip Gabrilowitsch—a great pianist—was working his apprenticeship as conductor. He had never before led a band of men. But he was a profound musician; a gifted artist; a thorough musical scholar. When he

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and he would conform to it. Mrs. Reiner telegraphed to America that Reiner would accept the offer. And so Fritz Reiner became a conductor of the Cincinnati Symphony Orchestra. He acquired his great reputation during the summer concerts of 1924 and 1925 in New York—at the Lewisohn Stadium—where he gave eloquent performances of Brahms "Fourth Symphony" and Strauss "Til Eulenspiegel." He has guest-conducted the Philharmonic during last winter and has just taken a leave-of-absence from his own Cincinnati Symphony Orchestra to conduct the Philadelphia. A rumor insists on making itself heard that Reiner will become next year the permanent conductor of the Philadelphia succeeding the gifted Stokowski who, it is said, will leave for another alluring berth.

Pierre Monteux made a profound reputation for himself when he was the leader of the Boston Symphony Orchestra—succeeding the great Karl Muck. He was known as one of the first to spread



Nicolai Sokoloff, a comparatively young man, is the first and only conductor in charge of the Cleveland Symphony—a truly superb body.

the propaganda for modern music; the best sort of propaganda: eloquent performances of some of the works. He gave the American premiere of Stravinski's "Sacre du Printemps" and, in brutal vigour, invigorating strength, and dominating force, his performance has not yet been surpassed.

Such is the versatility of his genius that, not only has he given the most vigorous performance of Stravinski, but he is also famous for the tenuous, subtle, delicate nuances of his Debussy interpretations. In 1917-1918 he conducted in the Metropolitan Opera House; last summer he led the Stadium Concerts in some of the finest concerts that have ever been heard there. This year he is

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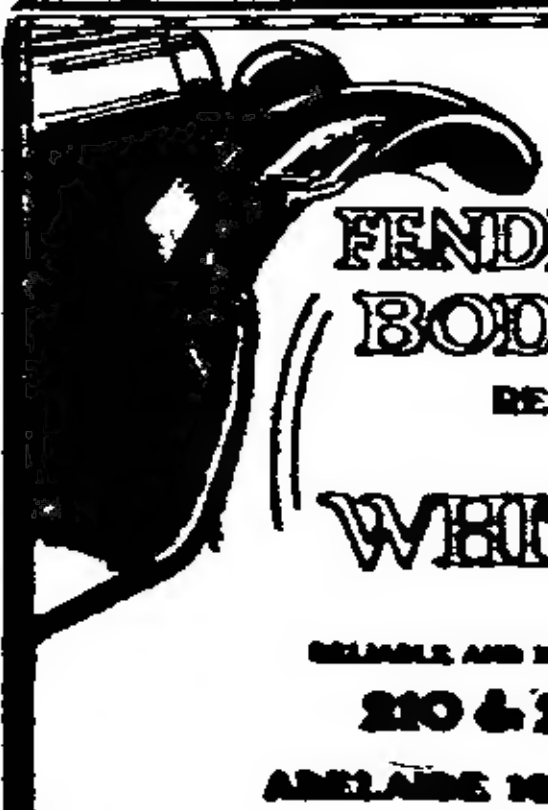
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guest-conducting the Philadelphia Symphony Orchestra.

In 1902 Alfred Hertz gave the first performance of "Parsifal" outside of Bayreuth—at the Metropolitan Opera House. He remained at the Metropolitan until 1915, having been—together with Toscanini—one of the greatest conductors of the Wagner music dramas in the world.

In 1915 he accepted a position of conductor of the San Francisco Symphony Orchestra. Here he revealed that his decisive rhythm, his sonorous, resplendent tone colour permeated his interpretations of symphonic music as well as Wagner. Hertz is still a conductor of the San Francisco Symphony Orchestra and it is to his credit that the orchestra has the reputation of equalling even our Philharmonic in tone quality and in precision.

Nikolai Sokoloff has not only the distinction of being the conductor of the Cleveland Symphony Orchestra—the only conductor it has ever had. But he has added glory of having founded it and establishing it on a firm basis. The Cleveland Orchestra, under Sokoloff, has become phenomenally successful. In 1922, Sokoloff was invited by the London Symphony Orchestra to guest-conduct—the first invitation ever extended to an American.

During the two concerts he led there, 30,000 people attended and he was cheered so boisterously that each year brought with it an added invitation to him to return. In 1925 and 1926, Sokoloff conducted the Stadium Concerts with great success. At present, he has a tremendous following. Of the younger conductors in America he is the most important.

A new orchestra had recently been founded in New York: the Beethoven Symphony Orchestra, and its leader is a dynamic force, George Zaslawsky. It is yet early to tell Zaslawsky's ability from the playing of his orchestra. It is too young. But already we are discerning unmistakable signs of ability in some of the music he leads. His performance of Berlioz's rarely played "Symphony" was full of pyrotechnical vigour. Zaslawsky, moreover, has instituted the enviable system of introducing a new American work at each concert. Already he has played some music of great ability: Copland's "Cortège Macabre" and Joseph Achron's "Concerto on Hebrew Themes."

A word about those great Jewish conductors of Europe who had at one time visited America

Pierre Monteux, to whom modernists are deeply indebted, conducts the Philharmonic Symphony Orchestra.

and conducted its orchestras. Four years ago, Bruno Walter—one of the greatest leaders in the world—led the New York Symphony Orchestra. He proved himself to be a great musician with an ability to squeeze out all the honey of the classics. His performances were endlessly beautiful. Unfortunately, the scholarly erudition of his interpretations found little favour with American audiences and he did not return.

The following year, Vladimir Golschmann conducted the Symphony Society. He proved himself to be a fine musician—but not a great one. His performance of Schumann's "Fourth Symphony" was, as I recall, ingratiatingly pretty but never bordering upon eloquence.

During the last two years, Otto Klemperer conducted the same orchestra. In some works—such as the Beethoven "Seventh Symphony" and Weber's "Freischütz Overture"—he proved to be a genius, Klemperer revelled in massive sound and elaborate orchestral texture. In dynamically vigorous music he was supreme; but in delicate works—such as in the works of Haydn and Mozart—much deftness and warmth was lacking. His fearless sponsoring of modern music and his insistence on portraying the colossal in everything he conducted found for him a small but enthusiastic following. He has returned to Europe to conduct a series of opera on a system, which he himself planned and built up and which he is now carrying out.

One other visitor was Leo Blech who came with the Wagner Opera Company several years ago. He gave us one exalted, sublime, grandiose performance of "Die Meistersinger" which revealed him, unmistakably, a conductor of genius and then returned to Europe. His memory lingers after him.

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Philanthropy in Rabbinical Literature

By ABRAHAM CRONBACH, D.D.,
Professor, Hebrew Union College, Cincinnati, Ohio

EDITOR'S NOTE—This is one of a series of tracts published by the Union of American Hebrew Congregations and prepared by the Tract Commission appointed jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis.]

The Jewish people, according to the Talmud, are distinguished for compassion. Of this compassion, we have in the philanthropic teachings of the rabbis an extensive and striking exhibition. In terms of compassion, their very inconsistencies become explicable. If compassion prompts, with endless variations, the theme of the rewards awaiting the charitable here and hereafter, it also prompts the demand that, in doing deeds of charity, all ulterior motives be eschewed. The infinite compunction about wounding the sensibilities of the poor as well as the reluctance to make investigations and to discriminate against impostors manifests compassion. No less so does the host of shrewd practical arrangements for organizing charity and rendering it efficient; under the impact of hard reality, radiant theories here as always undergoing modification. Surely offspring of compassion are the reflections that "the poor man is a dead man," and that "if all other evils were in one pan of the scale and poverty in the other, poverty would outweigh them all." But equally a product of compassion is the subtle intuition that God could find for Israel nought more precious than poverty and that "poverty is as beautiful in the Jews as a red bridle on a snow white steed."

We take up these several points in the order of their mention:

1. Rewards.
2. Ulterior Motives.

3. Sensibilities.
4. Impostors.
5. Organization.

1. Rewards

Among the rewards alleged to result from charity are prosperity, riches, security, long life, wise, learned and wealthy sons, efficacious prayers, blessings and divine favours in general, deliverance from various troubles, exemption from oppressive taxes and immunity against sudden or accidental death. "Help for the helper and mercy for the merciful" is, in essence, the Talmudic formula. "Practice benevolence and earn longevity" said a renowned sage to a community notorious for its high death rate. A certain saint who, when the charity funds in his charge were exhausted, supported out of his own means a widow and seven children is reputed to have had fifteen years added to his life by heavenly decree. Stories are told of people fated to die at a given hour yet miraculously saved by reason of their charitableness. Twenty-four blessings are said to await him who does give, just as twenty-four curses impend over him who refuses.

Then there are the rewards of the hereafter. It is expected that questions regarding one's charitableness will be asked at the judgment seat. "Great the journey, scant the provision!" exclaimed a dying saint as, almost with his last breath, he bequeathed a large sum to the poor. That saint resembled the king who had been converted

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from heathenism to Judaism and who in a time of drought, gave away all of his belongings to the needy. His relatives rebuked him: "Thy fathers increased their patrimony but thou art a squanderer." "My fathers," replied the king, "laid up treasures here below; I lay up treasures on high. My fathers laid up treasures where human hands may reach. I lay up treasures beyond human reach. My fathers laid up barren treasures. I lay up fruitful treasures. My fathers laid up monetary treasures. I lay up spiritual treasures. My fathers laid up what others duly inherited. I lay up that whereby I myself shall be blessed. My fathers laid up treasures in this world. I lay up treasures in the world to come." Similarly when a heathen, arguing with a rabbi, raised the question: "If your God loves the poor why does He not give them sustenance?" the rabbi answered: "In order that we might, through benevolence, be rescued from hell-fire." To us of the twentieth century, the rabbi's argument may be unacceptable. Yet the compassion which prompted the argument need not altogether fail of our approval. Indeed, at one point the rabbis maintain that, so long as the deed itself is worthy, there is no occasion to be hyper-scrupulous about the motive.

Israel as a people is asserted to obtain redemption through acts of philanthropy, benevolence being viewed as more potent in this regard than burnt offerings and as an adequate substitute for the altar that once stood in Jerusalem. All of the other meritorious deeds enjoined by Judaism are deemed to be in combination no greater than charity alone. According to one opinion at least, benevolence is for the Gentiles the only mode of expiation for sin. Conversely, neglect of charity which brings upon oneself or one's children pestilence, property confiscation and poverty (besides various unspecified curses and punishments) entails on the national scale, the triumph of Israel's enemies.

We also encounter the idea that fortune resembles a wheel

causing those who are to-day exalted to be to-morrow brought low; wherefore let to-day's rich have regard for to-day's poor. One authority asserts that no one ever came to grief as a consequence of benevolence. "The giver benefits more than the recipient." "What thou doest, for thyself thou doest." Uncharitableness, on the other hand, is censured as idolatry, atheism, robbery, and murder, with all of the divine displeasure which these implied.

2. Ulterior Motives

At the same time there is no lack of reproof for self-seeking in philanthropy and of commendation bestowed upon "kindness for its own sake." The story is told of a rabbi who foresaw in a dream that his nephews would be mulcted by the Roman government of a large sum of money. Without divulging this expectation, he prevailed upon the nephews to donate most of that sum to charity, thus leaving very little for the government to extort. When at length the nephews learned of their uncle's dream, they asked him why he had made a secret of his prognostication. "My purpose," he replied, "was to have you perform the good deed for its own sake." One of the disparaging things said about the ancient Gentiles was that their only motive in philanthropy was boasting and display. When one considers the extreme leishurelness with which trading is done in the Orient, one senses the satire in the Talmudic remark that he who seeks immediate rewards for his charitableness is like the customer who says: "Here's the sack, here's the money, here's the measure, quick—the grain!"

Among the appeals to exalted motivations are the reflections that charity is a world preserver, that charity vouchsafes a glimpse of God and a hearing of God's voice and that charity is a lending to if not a restoring to God. It is an imitation of God who, in the case of Adam and Eve, clothed the naked, in the case of Abraham, visited the sick and in the case of Moses, buried

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the dead. To be charitable is to perform in God's stead God's own work of love. Alleviating the distress which causes the poor to clamour against God, charity reconciles man and God. The preference for secrecy and the avoidance of show in works of philanthropy is also related to the sentiment against charity of the self-seeking type.

3. Sensibilities

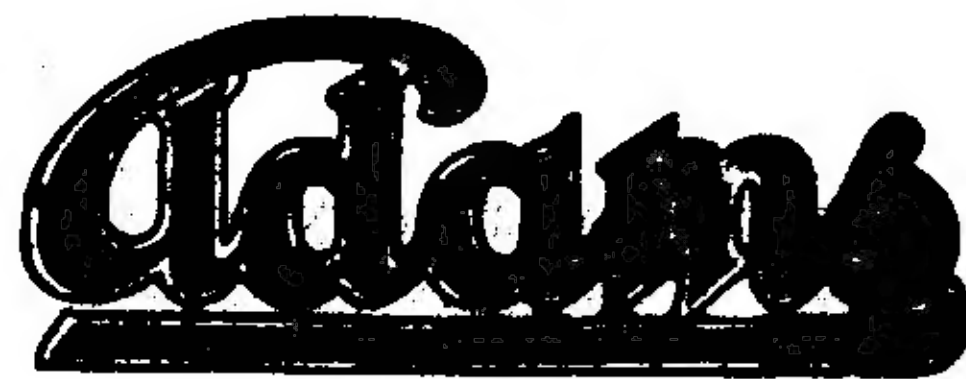
Enormous stress is laid upon consideration for the feelings of the needy. "Better to jump into a furnace than to embarrass one's fellow man." "Better no giving at all than the giving that humiliates." "Whoso doth charity in secret is greater than Moses, our master." In the Temple at Jerusalem as well as in other Palestinian places, there is said to have been a "chamber of the silent," where gifts would be clandestinely placed by the charitable and secretly obtained by the indigent.

On this point curious stories are told. One is that of a saint who would fling his gift behind him wrapped in a scarf that the recipient might remain unknown to the giver. Another holy man, aiming to keep himself, the giver, unknown to the recipient, would place his gift stealthily into the recipient's door socket. To avoid detection by the recipient who, one day, chanced to be watching, the generous donor took refuge in an empty furnace. It happened that the furnace had not yet completely cooled; hence the sobriquet "scorch legs" applied to the holy man ever afterwards. Another saint would go to the needy person with the pretense that he had heard of an inheritance which was coming to the needy person and would insist upon lending money to the needy one on the strength of that inheritance. Later the proffered return of the money would be declined. Giving in the guise of a loan was, with the rabbis, a highly honoured philanthropic ex-

pedient. Misfortune is predicted for the children of one who is so discourteous as to admonish a healthy beggar: "What shoulders what shanks, what a paunch, what fat! Why do you not work for your food?" The principle became codified into Jewish law that a poor person who had, in better times, been accustomed to certain luxuries should be provided with the same luxuries even to the extent of a riding horse and a footman. Of the great Hillel it is reported that, after supplying the horse, he himself rendered footman service to an unfortunate who had seen better days. An assertive beggar who would demand and obtain expensive poultry to eat was once asked: "Is not this an imposition?" The reply was: "Am I eating what belongs to the community? I am eating what belongs to God; for God, as scripture teaches, 'giveth food to all flesh.'" Another story recounts how an indigent person who had been accustomed to certain delicacies expired when his own request for coarse fare was complied with.

Among the instances of those escaping deadly serpent bites is that of a man credited with having contrived once to spare the feelings of a needy comrade. A company of workers had been accustomed to pool their bread and to receive equal allotments at lunch time. On this occasion one of the group had, owing to poverty, come unsupplied with bread. The one in charge of the distribution managed to keep this predicament hidden from the other workers. His reward was deliverance from the serpent which was destined to sting him. Consideration of sensibilities is also the reason advanced for giving women preference over men and female orphans preference over males when, in the course of benevolence, question of such preference might arise. Similar is the opinion that when clothes are the benefit asked for,

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Allied with this is much that is affirmed about the superiority of food over money as a charitable gift. Stories are told of certain women who stood higher than their husbands in divine favour because the women, being at home, were in a position to give food while the best the husbands could do was to give coins. Death from starvation was a possibility dreaded as an outcome of delay. One story tells of a suppliant who died while the saint to whom he appealed was hurriedly untying the package in which the food was contained. "Blinded be mine eyes which saw thee and pitied thee not; palsied be my hands which aided thee not; crippled be my feet which ran not to help thee; yea be my whole body covered with sores!" wailed the disconsolate saint and the woeful self imprecations were, according to the story, actually fulfilled.

One Talmudic passage says: "Better than giving is lending, and better than lending is setting up in business." This passage became, nine centuries later, one of the bases of the famous eight degrees of charity enumerated for the first time by Maimonides about the year 1170. These degrees are, in descending order:

1. Business opportunities leading to self-support.

2. Gifts where both giver and recipient are unknown to one another as, for example, donations to a public fund.

3. Gifts where the recipient is known to the giver but not vice versa.

4. Gifts where the giver is known to the recipient but not vice versa.

5. Giving before any request is made.

6. Giving upon request but giving sufficiently.

7. Giving insufficiently but cordially!

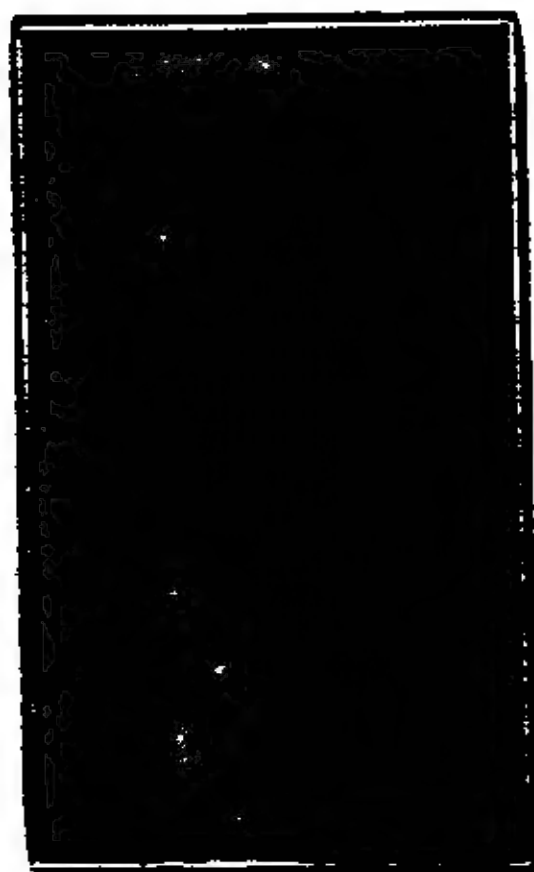
8. Giving with reluctance.

For the highest degree of benevolence, the exact wording is: "A gift, a loan, a partnership, a job leading to independence." Some writers construe this passage as an anticipation of modern social service with its principles of self-support and economic adjustment. Such, however, is hardly its real sense. As shown both by its context and by its history, the passage is merely one of many urging regard for the poor person's sensibilities.

Finally, related to the scruple about the sensibilities of the needy, are passages contrasting alms with kindness. Kindness, according to the Talmud, is in three respects greater than alms. Alms involve money; kindness includes service as well as money. Alms are only for the poor; kindness for rich as well as poor. Alms are for the living; kindness for both the dead and the living. Kindness is the fulfilment of alms. The Torah begins with kindness—that of God to Adam and Eve—and the Torah ends with kindness—that of God to Moses. Concordant with all of this, the codified law enjoins: "Giving should be gracious, cheerful, willing, sympathetic, consoling. In giving with a grudge, there is no merit. He who is unable to give should not scold and should not shout. Let him speak words of encouragement and show at least a willingness to give." The Talmud avers that where six blessings are in store for him who gives, there are eleven for him who speaks kindly.

4. Impostors

The question of charity imposture was one which the rabbis squarely faced. One authority holds that the very aim of charity is defeated if one fails to discriminate between the deserving and the undeserving. The saint who, to spare the feelings of the needy, would fling his alms bound in a scarf behind him is said to have "kept an eye" on impostors. It is regarded



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as a punishment for sin to be inveigled into giving to the unworthy; each giving forfeits all reward."

To counteract imposture, the rabbis appear to have relied not so much upon cautioning the givers as upon admonishing the recipients. They urge that, within certain limits, privation and humiliation are preferable to dependence. "Make thy Sabbath a week day but remain independent." "Self-support is greater than piety." "Work in connection with idolatry but remain independent." Especially are wayfarers warned that visits of excessive frequency put the welcome to a strain and that a wayfarer who brings with him another wayfarer commits an impropriety. A very ancient source says that real impairments will be the punishment of such as pretend to be blind, lame and crippled in order to elicit alms.

On the whole, the attitude toward impostors—by which the rabbis meant persons falsely claiming to be in need—is one of extreme liberality. A number of interesting stories are told in this connection. One story is that of a beggar upon whose dead body a bag of six hundred *denarii* (about one hundred dollars) was found. Another is that of certain charity recipients who were detected using gold and silver vessels. "Are they people of such refinement?" exclaimed their benefactor when informed of this—whereupon he promptly doubled their pension. Another philanthropist, learning that certain of his beneficiaries were secretly indulging in costly wine, exclaimed, "How great their sorrow that it needs drowning in wine! Increase their allowance!" Stories are also told of persons who, though not needing charity, incurred the suspicion of being impostors by accepting charity but were afterward discovered to be merely passing it on to others that were really in want. The rabbinic ideal was predominantly that of the saint who kept sixty bakers busy day and night indiscriminately supplying the needs of all who might ask; of the rabbi who never bought a pound of meat for himself without purchasing two pounds for

the poor; of the woman who, while the guests were waiting, prepared a new dinner, having at the last minute given to a shabby applicant the dinner which had already been prepared; and of the father who handed over for the dowry of a poor maiden, the money he had saved for his own daughter's dowry. Particularly attractive was the figure of Job who, says legend, had four doors to his domicile that the needy, whatever direction they came from, might find entrance easy. Job, despite his inordinate charities, overwhelmed with misfortune, complains to God; whereupon God replies: "Job, thou didst not attain to one-half the charitableness of Abraham. Thou didst give bread of wheat to those accustomed to bread of wheat, meat to those accustomed to meat, wine to those accustomed to wine. But Abraham did more. Abraham provided these bounties even for those who were unaccustomed thereto." It is considered praiseworthy to take one's meals behind unlocked doors that "whoso is hungry might enter and eat" as the Passover ritual phrases it. Nor was it deemed undesirable that poor persons inform one another of places where hospitality abounded. In a word, extreme latitude, compared with modern occidental practice, was the penchant of the rabbis when it came to precautions against imposture.

5. Organization

The organization of charity as proposed and, in various localities, actually attained by the rabbis, comprised, among other things, the following:

1. The "kettle"—A food supply for daily distribution.

2. The "box"—A money fund from which weekly allowances were made.

The resources of the "kettle" had to be gathered by three directors and those of the "box" by two, while disbursements were, in either case, made by three. The "box" was available only to the local poor, not to outsiders. Scholarly men were advised not to reside in a community lacking a "box." While house to house beggars were to

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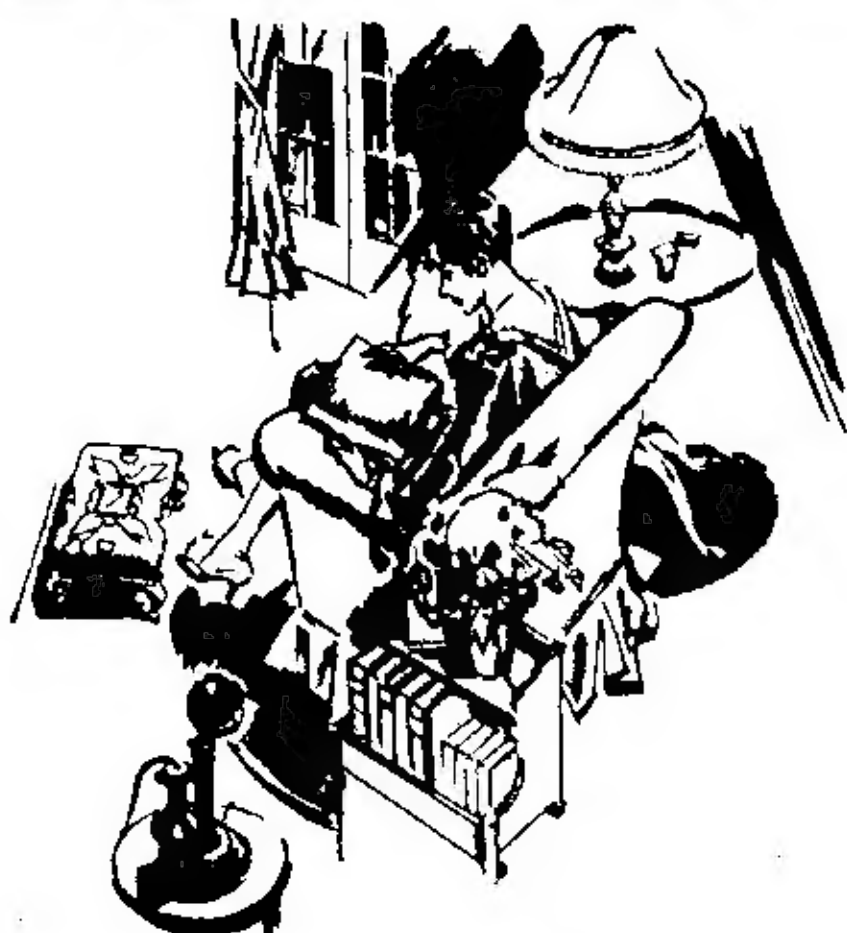
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receive nothing or only a small sum, transients applying at the proper headquarters would receive a food allowance of not less than one-eighth of a peck per meal and, on the Sabbath, three meals containing beans, fish, vegetables, wine and oil, while a bed with a pillow would be provided for the night and clothing supplied if the persons were known. It appears that, at various times, the synagogue served as a lodge for indigent wayfarers. For totally unknown persons there would be investigation only when food was the benefit asked; according to some authorities, only when clothing was asked, the need respectively regarded as the more urgent eliminating investigation. One authority holds that an investigating committee should consist of no more than three persons lest starvation overtake the sufferer before a larger committee could assemble.

The charity administrators had to be men of high calibre and reputation and had to operate

under rules carefully devised to preclude everything that might arouse suspicion. Collections would never be made by one man singly but required two men who were forbidden to separate in the course of the canvass, more than a few feet. All coins handled had to be placed in the collection box, even such as the collectors might find in the street or such as one collector might hand another in repayment of a personal loan. At the count, each coin had to be picked up separately. The charity administrators were forbidden to furnish but would have to obtain from others the larger denominations into which the money collected would be changed. When surplus charity supplies were offered for sale no charity administrator was permitted to be the purchaser. The opinion prevailed that one should refuse to contribute when in doubt about the administrator's qualifications. At the same time, the position of charity administrator was one of signal honour.



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His accounts were not subject to audit. His descendants might marry into the best families. Some teachers held that inducing others to give was nobler even than giving itself.

Still, disbursers of charity seem to have been as much subject to the criticism and execrations of their clients as their modern successors. The Jewish law code goes out of its way to assure charity workers that the more invectives they endure, the greater will be their heavenly reward. A distinguished rabbi was once advised by his intimates to accept such a position "in order to be cursed, in order to be reviled."

Charity administrators could legally compel people to give a just amount. "According to the camel, the burden" was the proverb. This authority was unaffected even if the wealthy, as sometimes happened, would rather have house to house begging than charitable assessments. Importuning those who had already given sufficiently was discountenanced. After thirty days of temporary sojourn in a place, a visitor was obligated to donate to the "box"; after three months,

to the "kettle"; after six months to the clothes fund; after nine months, to the burial fund. When taking up permanent residence, one became subject to all of these obligations immediately. Everyone was expected to give not less than one-third of a shekel (about twenty cents) annually. The average was one-tenth of one's income. More than one-tenth was generosity, less was stinginess. The law forbade the giving of more than one-fifth of one's possessions, at least during one's life time. Charity recipients themselves were expected to give something even if the gift amounted to nothing more than the exchange of identical sums between two poor persons. Charity pledges were often solicited in the synagogue such being, some believed, permissible even on the Sabbath when mention of money was otherwise illicit. There is also voiced some protest against the acceptance of what to-day would be called "tainted money," money, that is, acquired in disreputable ways.

The following are examples of rules governing the disbursement of communal charity:

1. Persons having enough food for two meals were ineligible for the benefits of the "kettle."

2. Persons having enough food for twenty-four meals were ineligible for the benefits of the "box."

3. A person possessing two hundred zuzim (about five dollars and thirty-five cents) was ineligible for the biblical privilege of gathering what the harvesters dropped or forgot in the fields or left unharvested in the corners of the fields. Similarly ineligible was a person having a profitable business worth fifty zuzim (about one dollar and thirty-five cents).

The acceptance of charity had, under certain circumstances, to be preceded by the sale of certain ornamental belongings such as silks, jewels, and utensils of gold or of silver. Wayfarers were forbidden to pass to the children of the household any of the food set before them and were admonished to comment with appreciation and not with disparagement upon the efforts of their host. An outright miser was to receive nothing, although parsimonious persons might occasionally be granted a loan subject to later collection either from those persons themselves or from their heirs. People who repeatedly sold themselves into captivity especially for debt were

not to be ransomed without some hesitation. Poor persons having wealthy relatives were debarred from public charitable assistance, as well as persons guilty of extreme deviations from the ritual and ethical conventions. Parents were obligated to support their children up to a certain age and children, under certain conditions to support their parents. One of the old stories tells of a godly man who even supported his shrewish divorced wife and her subsequent husband after the latter had become blind and helpless. Charity not only began at home but showed preference for proximity to home. Local poor were to have precedence over outsiders, near residents over remote and relatives over strangers. Non-Jews were generously welcomed to all the benefits of Jewish charity although the acceptance of non-Jewish charity by Jews was, outside of dire emergencies, frowned upon. It was decided in one instance, that a gift to Jewish funds from a non-Jewish ruler be distributed among the Gentile poor provided such could be done without giving offense.

Among the types of benevolence in addition to that of alms, food, clothes and lodging, was that of making loans to the needy, that of selling to the poor at cost when prices were high, and that of providing dowries for poor brides and household furnishings for poor grooms. Visiting the sick and burying the dead were commonly listed as benevolent acts although rich as well as poor were, in these matters, objects of solicitude. We hear of a philanthropist who, for a time, had a relief fund intended exclusively for scholars. The adoption of orphans was also among the deeds highly commended. The supreme form of benevolence, however, in the opinion of many, was that of ransoming Jewish captives. It was felt that in the horrors of captivity all miseries were included. Highly suggestive of modern views is the ancient homily in which the Psalm verse "blessed is he who considereth the poor" is interpreted to mean not blessed is he who gives to the poor but blessed is he who helps solve the problems of the poor. Perhaps ahead of our day is the provision that a landowner, if financially pressed, may receive charitable assistance in order to save him from selling his land at a loss or at an unduly low price. "One man can unburden a beast before he falls, five cannot lift him after he falls," was one of the old sayings.

Philanthropy seems to have retained its vitality among the Jews when all else in Judaism

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had lost its appeal. This which is so strikingly true in our own day was matter of comment already centuries ago. "Though I sleep as regards the other commandments, I am awake as regards benevolence," a certain text represents Israel as saying: such being the fanciful explanation of the verse, "I sleep but my heart waketh," spoken by the love lorn maiden in the Book of Canticles. The last of its possessions that Judaism can afford to yield is its compassion for the suffering. If only we remain awake in this regard, our somnolence in other matters is surely less appalling.

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Mr. and Mrs. Abraham Teitlebaum had just arrived at a summer resort. Everything pointed to a pleasant and restful vacation. But suddenly all the joyous anticipation was turned into disappointment. The middle-aged couple encountered a sign reading as follows: "We serve breakfast from 6 to 12, luncheon from 12 to 4, tea from 4 to 6, and dinner from 6 to 12."

"Goodness me," sighed Mrs. Teitlebaum, as she finished reading the schedule, "when will we go bathing and boating? When will we see the country?"

Under False Pretenses

Continued from page 13

shoulder to see what she was reading.

"Looking for a job?" he asked sociably.

The blonde head lifted quickly. She was pretty. "Know of any?" she asked eagerly.

"Can't say I do. But the Superlative Agency is on the thirteenth floor of this building. Gee, a pretty little girl like you shouldn't have trouble getting a job--If you were a Jew or--"

Suddenly and impolitely his listener made a dash for the elevator. Now she knew why her applications had been rejected. Now she understood the impersonal smiles and evasive replies. Well, there would be no more evasions. She was going to get a position, thanks to the man who had tried to flirt with her, who had said, "If you were a Jew" as if he were quoting an axiom. It was an axiom that Eleanore, not long in New York, had not learned.

At the 13th floor a girl with bright eyes and flushed cheeks left the elevator. To think that she, who scorned creed and dogma, had been without a position because she had written "Jewish" after "religion" just as mechanically as she had written "21" after "age." With her "up-state" accent, blonde hair and fair skin, no one need know that she was a Jewess. Why should she who did not keep the precepts of her people brand herself with their name?

Confidently she entered the office. A tall, spare woman

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rose to greet her. Secretarial work? Certainly. The woman noted Eleanore's name, age and experience. "Religion?" she asked.

"Presbyterian," her applicant replied, because having been reared in a Presbyterian town, that name came to her first.

The reply did not cause the woman's smile to retreat hastily. It lingered on the fallow face. "I have just the position for you. The head of the Sales Department of the Wear Well Tire Company needs a secretary. You'll do, I'm sure."

She smiled and wished Eleanore luck as she gave her a letter of introduction. For the first time in two weeks the girl left the office with a light heart. She was going to get a job. And it was so easy when you knew how.

The subway sped her to the Wear Well Tire Building and the elevator whisked her to the tenth floor. At the very end of the long corridor of offices was room 1003. Eleanore's heart beat rapidly as she opened the door.

At her entrance a man rose from behind his desk. Because he was unexpectedly young, the girl gave him her most radiant smile, but it went unnoticed. He took the letter of introduction and asked her to be seated.

From her chair directly opposite him, she studied his face while he read. An interesting face, she decided, that might be handsome were it not for its sullen expression. He was dark, with a straight nose and heavy black brows that formed two arches over intense dark eyes. "Brooding eyes," thought Eleanore, who read modern novels.

For one whose voice was so deep and pleasing, his manner was unexpectedly terse. Without a superfluous word he asked her about herself and her experience.

"Religion?" he continued.

"Presbyterian," replied Eleanore for the second time that day. If she repeated it many times she would believe it. Well, the Presbyterian faith was as good as any other in which you didn't believe.

The dark man rose. "Will you be ready to work to-morrow, Miss Lewis? My name is Gardner, Harold Gardner."

Eleanore, leaving the building, felt less elated than when she had entered. Why, he had hardly noticed her. She resented a man's looking at her as unseeingly as this Harold Gardner had done. Especially a good looking man under thirty.

Working in Mr. Gardner's office proved a not unpleasant position. He dictated at just the right speed and always treated his secretary with the utmost courtesy. If he did not praise, neither did he scold or rebuke her. And Eleanore, who found herself looking at him often, had never seen him smile.

His impenetrable reserve was a challenge. It was an insult to Eleanore's youth and good looks that his most personal remark should be, "Is this room too cold?" and that her best efforts at conversation brought no response.

She thought of him often and compared the boys she knew with him, much to their disadvantage. Even Ralph Josephson, her most devoted admirer, could not stand the test.

"Why," she asked herself after an evening with Ralph, "did he seem so dull! Has he



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grown stupid or have I suddenly matured?" He was dull, she decided, because his voice was so boyish—compared with Mr. Gardner's. His carriage was awkward—compared with Mr. Gardner's poise, and compared with Mr. Gardner's reserve Ralph was crude.

"My dear Eleanore," she addressed herself sternly, "you're a darn fool. You're as mechanical to him as your typewriter."

She soon became acquainted with the girls in other offices and found herself popular with them. They liked her soft, "up-state" accent, her friendliness and blonde good looks. Would they, she found herself wondering one day, like her as well if they knew she was Jewish! But they were not apt to learn a fact that, in these Gentile surroundings, she herself was inclined to forget.

In the company's cafeteria one day she put her tray down on a table around which a group of her office acquaintances were laughing hilariously.

"What's funny, girls?" she asked, seating herself.

Jeanne, convulsed with laughter, gasped, "You tell her, Gertie. She'll love it."

Gertrude turned her attention to Eleanore. "May just told this," she began. "Abie and Ikey were partners in the cloak and suit business. One day they were waiting on the line for theatre tickets. Suddenly Abie turned to Ikey and said—you know the way those Jews talk—he said, 'Oy, oy, I forgot to lock the safe.' And Ikey answered, 'Vell, vat's the difference? Ain't ve both here?'"

The girls, who had heard the story before, shouted in appreciation of Gertrude's mimicry. Something in Eleanore snapped. Her fork fell. The joke wasn't funny at all. Why was Gertrude screaming with laughter?

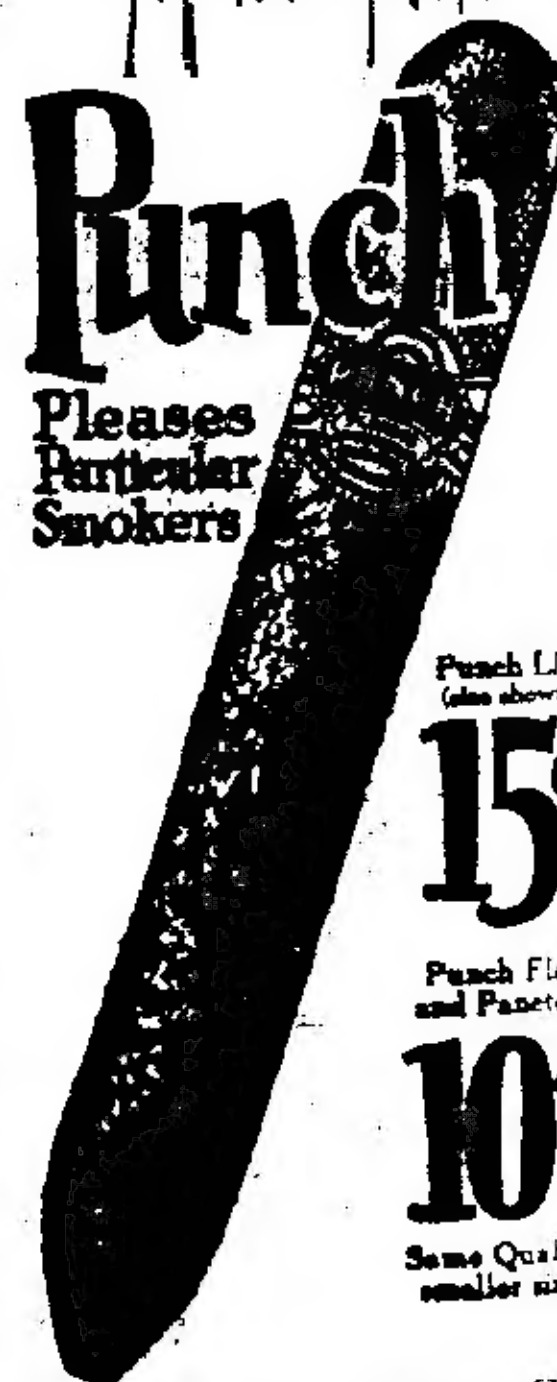
"Look at Miss Lewis," May giggled. "She didn't get it. You see, Miss Lewis, Abe thought that the only one he had to suspect was his partner and as long as they were both together he didn't have to worry. See?"

"Oh, I see," Eleanore managed to say, and to emit a polite laugh. But she hated Gertrude who had told the

joke and Jeanne and the others who had laughed and thought it characteristic of Eleanore's people. Her lunch was tasteless and she forced herself to participate in the conversation. These girls must not suspect. She needed her position too much to lose it.

As the girls left the lunch room, Jeanne said, "The funniest part of the joke was the way Miss Lewis stared. She didn't see the point at all. Well," she assured Eleanore, "you'll learn when you're in New York longer and have to bump into them."

It was strange how Eleanore's irreligious mind retained the joke. She couldn't concentrate on her work because she continued to hear Gertrude's voice, mimicking. And yet, what right had she, who had denied her people, to con-



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denn these girls? But the
hurt remained.

Lunch hour thereafter was
not so pleasant as it had been,
and Eleanore realized that she
herself was less gay and
friendly. She was afraid—
afraid that by some chance
word or action, she would
"give herself away." The
fear took possession of her one
day in the office when she
looked up to find Mr. Gardner
staring at her. She flushed

Dear Ralph. Just a few
months ago he had asked her
to marry him on his gradua-
tion next year. She had
evaded a direct answer. She
was an orphan and Ralph
offered her a home and love.
Why was it that these no
longer seemed important.
"He's too young," she told
herself. She wanted someone
older, darker, more composed,
like——. She thought of the
men she knew, but only one



"Looking for a job?" he asked sociably

and continued to work, but
she was worried. Did he sus-
pect? Had he discovered any
Semitic traits in her looks or
actions?

It was a relief to return to
the boarding house, where she
did not have to be on her
guard. As soon as she opened
the door one day toward the
end of September she heard
the landlady's voice, shouted
from two floors above.

"You, Miss Lewis?"

"Yes, any messages?"

"Man named Ralph called.
He'll call again in half an
hour."

fitted the description. She
tried to persuade herself that
she was not fitting the descrip-
tion to the man.

Ralph telephoned again
within ten minutes. "Elean-
ore, dear," he said lovingly,
"Mother wants you to come
for dinner Wednesday. It's
Rosh Hashonah evening, you
know. You're coming, of
course."

Eleanore hung up the re-
ceiver slowly and stood
motionless beside the tele-
phone. Rosh Hashonah
brought up visions of home,
of vigorous dusting of furni-

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ture and helping Mother to prepare the festive dinner. How clean the house had looked. She seemed to smell the varnish and the newly polished floors. And how the Jewish strangers in the Gentile town had appreciated Dr. Lewis' invitation to dinner. The men—they were for the most part salesmen of the garrulous type—would tell how their parents had observed the holidays. Into their eyes would come a soft, distant, dreamy expression. Gentile neighbors passing the house would stop in to say, "Happy New Year, Dr. Lewis. Happy New Year." Life had been so merry before that terrible accident in which both Dr. Lewis and his wife were killed.

Eleanore shuddered.

She remembered now how well her parents, who were not Orthodox, had maintained their identity in a Gentile town. And, irrelevantly, she remembered, too, how important she had felt at staying home on Rosh Hashonah when the other children were at school.

This would be the first year she was not home for New Year. She was tempted not to go to work Thursday. Would Mr. Gardner suspect the reason? The best way to "throw him off the track" was to be absent on Wednesday too. She was not becoming dogmatic, she assured herself, but she would observe the day in memory of her parents.

On Wednesday the landlady telephoned, at Eleanore's request, to report that she was ill. Eleanore herself spent the day reading, but somehow Mr. Gardner's dark face protruded itself between her and the page and his deep voice rang in her ears. Eleanore shook her head as if to brush away

the image. How long the day seemed and how foolish she had become. Why wouldn't she realize that Harold Gardner was an ideal and Ralph, who loved her, was reality.

Wednesday evening found her at Ralph's home. The lighted candle, the many dishes and the glistening silverware on the crisp, white tablecloth gave the room a holiday appearance. Mrs. Josephson, in a new black satin dress, took Eleanore in her arms and kissed her, while Mr. Josephson ordered his wife to relinquish her hold and give him a chance. If their only son, whom they had indulged in everything, wanted to marry this pretty, vivacious girl, they would do their best to further his suit.

The dinner was lovely. Everyone laughed and joked. During the evening other guests arrived and were welcomed by Mrs. Josephson with a loud kiss and a "Happy New Year." Once when the bell rang, she shouted the greeting and implanted the kiss before she could distinguish the figure in the dark hall. There stood the colored janitor, who wanted to know about a window shade. The guests laughed uncontrollably.

Eleanore felt warm and happy. This reminded her of the New Years at home. It was pleasant to think that in all parts of the world people were feeling just as content and—Jewish. Feeling Jewish, that explained the sense of security that enveloped her. Now she realized how lonely she would have felt had not the Josephsons invited her to their home.

She loved Mr. and Mrs. Josephson. Could she, she wondered, learn to love Ralph too. Her thoughts were interrupted by his boyish voice.

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"Eleanore, let's go for a walk before you go home. It's a wonderful night."

And on their walk, Ralph asked her to start the New Year right by becoming engaged to him. Reason told her to say "Yes." Instead she found herself saying, "I don't know, Ralph. Give me time." And she found herself knowing that it was not time that she wanted but a stern, handsome Gentile who scarcely noticed her now and who would despise her should he learn of her deception.

Fearfully she entered the office the next day. Would Mr. Gardner mention her absence? Probably not. He would say, "Miss Lewis, will you take this letter?" Then he would dictate at just the right speed and interject occasionally, "Am I going too fast?" And when he had finished his dictation, the room would seem horribly still to Eleanore as if life had stopped for a moment.

He did not mention her absence. He proceeded just as Eleanore had surmised, but the room seemed stiller than she had thought possible when he stopped talking.

"Eleanore," she told herself as she transcribed notes. "You have it bad."

The door opened and a messenger boy thrust a note on Mr. Gardner's desk. He read it, turned to his secretary and said, "Mr. Brand wants to see you at 3. Room 204."

She raised a startled face. What could Mr. Brand want except to tell her that he knew why she had stayed home and was discharged. Not that, please not that. And now she dreaded dismissal not so much because she needed money as because she did not want Harold Gardner to know how cheap and false she had been. She tried to meet his eyes, as if for assurance, but he was looking fixedly at the papers before him.

She had surmised the reason for Mr. Brand's note. He began in his purring notes, "You

did not report yesterday, Miss Lewis?" And when Eleanore nodded affirmation he continued to purr, "Because of the Jewish holidays?"

Eleanore looked up at him and smiled. This deception had to end, and now was as good a time as any. Already she hated herself for having kept it up so long.

"Yes, for the New Year," she replied firmly.

She did not listen to the lecture that followed, but she gathered that she was being discharged. Not because she was a Jewess. Oh, no, the Wear Well Tire Company objected to no one on the ground of race, creed or color. She was being discharged because she had deceived the firm.

Before the lecture was half finished, the girl rose. Her beating heart and gasping breath prevented her from saying many things, but she managed to control her voice and say, "I did deceive you, but I didn't harm your firm half as much as I cheapened myself." She left the room.

Hurt and excited, she had to force herself not to cry. Harold Gardner should not see her "down." She entered the office calmly, but her cheeks were flushed and her chest was heaving.

The man looked up and this time did not drop his gaze.

"I suppose you've heard you're to work for someone else?" he said with a questioning sneer in his tone.

The girl gasped. How hard and cruel he was to flaunt her dismissal.

"I've been told," she replied quietly so that he would not detect the break in her voice.

Suddenly Harold Gardner began to talk. "You don't understand," he said.

Eleanore shrugged her shoulders. "Oh, I understand well enough."

"You can't," he denied with more anger than she had ever heard in his voice. "You can't," he repeated. "You Christians are too smart to understand how it feels to be

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left out—not wanted. And not because you're stupid or deceitful, but because of the ignorance of the men who control your lives."

His voice trailed on, each word flung like a burning coal. Eleanore felt faint. Was he really talking so incoherently or was her tired mind playing tricks? She must pull herself together. What was he saying?

Something about walking the streets—being hungry—determining to lie in order to get work. But work—work like a horse—and rise. "And when I reached the top, I'd tell them the truth and show them how foolish their prejudices were. I'd tell them that what I did any of my people could do if they had the chance."

"God, how young I was to have such ideas. The more I advanced, the more I realized that I couldn't tell the truth. I wouldn't be helping other Jews. The men on top would forget my years of work and brand me and my people liars. You—you can't understand how bitter always being on my guard made me."

He checked his anger and straightening himself in his chair looked directly at her. "I was on the road until this year, so no one knew that I took two days off. If President Jones could have seen an employee of his in one of those small town synagogues! But this year I was made head of the sales department, and that meant being in New York. I was so sick of the whole business, though, that I decided to observe my holiday on Thursday and tell Brand and the job to go to hell. He told me first. But I suppose Brand's told you about me already."

Eleanore's nerves snapped.

She put her head down on the desk and laughed and laughed. Then, the wild moment over, she looked up, her eyes sweet with understanding.

"I know how you feel," she said softly. "I stayed home and I was fired too."

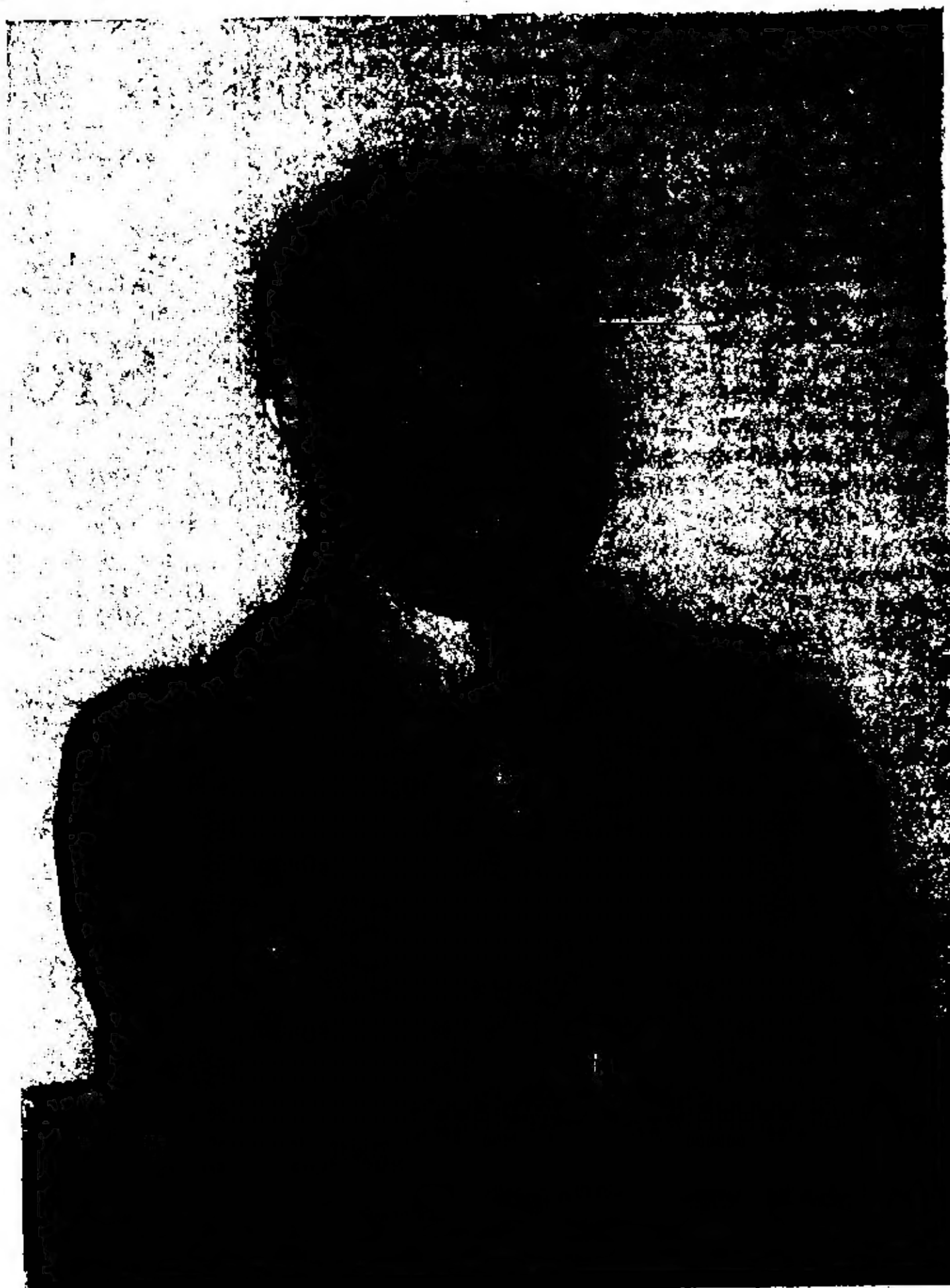
A puzzled frown furrowed Harold Gardner's brow. Then a slow smile began to play

around his mouth, making him look boyish and handsome. He rose from his chair and held out his hands.

"Eleanore," he said with something of a sob in his voice. "Darling, I've been trying to steel myself against loving you. I didn't dare to let you know—because I thought you were a Gentile and would despise me for

lying—sailing under false pretenses. Do you like me a little bit, Eleanore?"

She looked into his eager face, more handsome than ever now that the brooding expression was gone. Then suddenly becoming shy and flushing crimson she whispered, "I—I—but isn't this a bad time to talk about it now that we're both fired!"



Chaim Bialik

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Stupidity of Anti-Semitism

By DAVID LLOYD GEORGE, Former British Prime Minister

Of all the bigotries that savage the human temper there is none so stupid as the anti-Semitic.

It has no basis in reason—it is not rooted in faith—it aspires to no ideal—it is just one of those rank and unwholesome weeds that grow in the morass of racial hatred.

How utterly devoid of reason it is may be gathered from the fact that it is almost confined to nations who worship the Jewish prophets and apostles and revere the national literature of the Hebrews as the only inspired message delivered by the Deity to mankind, and whose only hope of salvation rests on the precepts and promises of the great teachers of Judaism.

Still, in the sight of these fanatics, Jews of to-day can do nothing right. If they are rich they are birds of prey. If they are poor they are vermin. If they are in favour of a war, that is because they want to exploit the bloody feuds of Gentiles to their own profit. If they are anxious for peace they are either instinctive cowards or traitors.

If they give generously—and there are no more liberal givers than the Jews—they are doing it for some selfish purpose of their own. If they don't give—then what would one expect of a Jew?

If labour is oppressed by great capital, the greed of the Jew is held responsible. If labour revolts against capital as it did in Russia—the Jew is blamed for that also.

If he lives in a strange land he must be persecuted and pogrommed out of it. If he wants to go back to his own he must be prevented.

"Crucify Him"

Through the centuries in every land, whatever he does or intends or fails to do, he has been pursued by the echo of the brutal cry of the rabble of Jerusalem against the greatest of all Jews—"Crucify Him!"

No good has ever come of nations that crucified Jews. It is

poor and pusillanimous sport, lacking all true qualities of manliness, and those who indulge in it would be the first to run away were there any element of danger in it.

Jew-baiters are generally of the type that found good reasons for evading military service when their own country was in danger.

The latest exhibition of this wretched indulgence is the agitation against settling poor Jews in the land their fathers made famous. Palestine under Jewish rule once maintained a population of 5,000,000. Under the blighting rule of the Turk it barely supported a population of 70,000. The land flowing with milk and honey is now largely a stony and unsightly desert.

To quote one of the ablest and most far-sighted business men of to-day: "It is a land of the terrible neglect of its resources resulting from Turkish misrule. Its glorious estate has been let down by centuries of neglect. The Turks cut down the forest and never troubled to replant them. They slaughtered the cattle and never troubled to replace them."

It is one of the peculiarities of the Jew hunter that he adores the Turk.

Palestine and the Jew

If Palestine is to be restored to a condition even approximating to its ancient prosperity, it must be by settling Jews on its soil. The condition to which the land has been reduced by centuries of the most devastating oppression in the world is such that restoration is only possible by a race that is prepared for sentimental reasons to make and endure sacrifices for the purpose.

What is the history of Jewish settlement in Palestine? It did not begin with the Balfour declaration. A century ago there were barely 10,000 Jews on the whole of Palestine. Before the war there were 100,000. This war considerably reduced these numbers and immigration since 1918

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has barely filled up the gaps. At the present timorous rate of progress it will be many years before it reaches 200,000.

Jewish settlement started practically seventy years ago. It started with Sir Moses Montefiore's experiment in 1854, another war year. The sultan had good reasons for propitiating Jews in that year, just as the Allies had

in 1917. So the Jewish settlement of Palestine began. From that day onward it has proceeded slowly, but steadily.

The land available was not of the best. Prejudices and fears had to be negotiated. Anything in the nature of wholesale exploitation of Arab cultivators, even for cash, had to be carefully avoided. The Jews were there-

fore often driven to settle on barren sand dunes and malarial swamps.

Jew a Good Cultivator

Everywhere the Jew cultivator produces heavier and richer crops than his Arab neighbour. He has introduced into Palestine more scientific methods of cultivation, and his example is producing a beneficent effect on the crude tillage of the Arab peasant. It will be long ere Canaan becomes once more a land flowing with milk and honey. The effects of the neglect and misrule of centuries cannot be effaced by the issue of a declaration.

The cutting down of trees has left the soil unprotected against heavy rains, and stretches which were once green and vineyards and olive groves have been swept bare.

Terraces which ages of patient industry built up have been destroyed by a few generations of Turkish stupidity. They cannot be restored in a single generation. Great irrigation works must be constructed if the settlement is to proceed on a satisfactory scale.

Palestine possesses in some respects advantages for the modern settler which, to its ancient inhabitants, were a detriment.

Its one great river, with its two tributaries, is rapid and has a great fall. For power this is admirable. Whether for irrigation or for the setting up of new industries, this gift of nature to Palestine is capable of exploitation impossible before the scientific discoveries of the last century.

The tableland of Judaea has a rainfall, which if caught in reservoirs at appropriate centres, would make of the "desert of Judaea" a garden. If this is done, Arab and Jew alike would share in the prosperity.

There are few countries on earth which have made less of their possibilities. Take its special attractions for tourists. I was amazed to find that visitors

to Palestine in the whole course of a year only aggregate 15,000. It contains the most famous shrines in the world.

Its history is of absorbing interest to the richest peoples on earth, and is better taught to their children than even that of their own country. Some of its smaller villages are better known to countless millions than many a prosperous modern city.

Should Have Many Visitors

Hundreds of thousands ought to be visiting this sacred land every year. Why are they not doing so?

The answer is—Turkish misrule scared away the pilgrims.

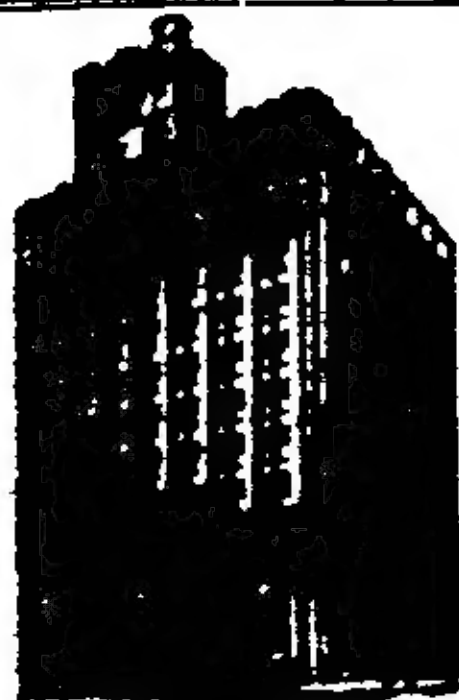
Those who went there came back disillusioned and disappointed. The modern "spies," on their return, did not carry with them luscious grapes of Escal to thrill the multitude with a desire to follow their example. They brought home depressing tales of squalor, discomfort and exaction which dispelled the glamour and discouraged further pilgrimages.

The settled government gives the Holy Land its first chance for 1,900 years. But there is so much undeveloped country demanding the attention of civilization that Palestine will lose that chance unless it is made the special charge of some powerful influence. The Jews alone can redeem it from the wilderness and restore its ancient glory.

In that there is no injustice to any other race. The Arabs have neither the means, the energy nor the ambition to discharge this duty. The British Empire has too many burdens on its shoulders to carry this experiment through successfully. The Jewish race, with its genius, its resourcefulness, its tenacity and, not least, its wealth, can alone perform this essential task.

A Fair Question

There are fourteen millions of Jews in the world. They belong to a race which for at least 1,000



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years has been subjected to perse-
cution, pillage, massacre and the
torments of endless derision; a
race that has endured persecution
which for variety of torture—
physical, material and mental—
inflicted on its victims, for the
virulence and malignity with
which it has been sustained; for
the length of time it has lasted,
and, more than all, for the forti-
tude and patience with which it
has been suffered, is without

parallel in the history of any
other people.

Is it too much to ask that those
amongst them whose sufferings
are the worst shall be able to find
refuge in the land of their fathers
made holy by the splendor of
their genius, by the loftiness of
their thoughts, by the consecra-
tion of their lives and by the
inspiration of their message to
mankind?

—Wisconsin Jewish Chronicle.

Marriage and Divorce Simple in Palestine, Says Wife of Zionist

By HEMDA BEN JEHUDA

The writer of the following
article, Mrs. Hemda Ben
Jehuda, is the widow of
Eliezar Ben Jehuda, famous
lexicographer, who devoted
forty years of his life to the
task of compiling a modern
dictionary of Hebrew. Five
volumes were completed be-
fore Ben Jehuda's death.
Mrs. Ben Jehuda has con-
tinued the work of her hus-
band and her three addi-
tional volumes already have
appeared. She has been a
resident of Palestine for
many years.

The oldest of all living countries
has become the country of the
youth. In Palestine, as in Amer-
ica, it is the older generation
which is faced with the problem
of adjusting itself to the younger.

The Jews who beat their breasts
at the Wailing Wall of Jerusalem
have nothing but their race in
common with the wide-awake,
energetic young modernists who
are shaping Palestine according
to their needs.

The problems of Palestine are
the problems of the young people.
These are the sons and daughters
of the pioneers who followed Ben
Jehuda and later Herzl, and the
innumerable young men and
women who emigrated to Palestine
after the Balfour declaration and
the ensuing mandate had assured
British protection.

Hebrew Is Language, Yiddish Is Frowned Upon

The farming communities
formed by these young people
were necessarily simple. Like all
simple groups, a degree of free-
dom exists which is hardly pos-
sible in older and more compli-
cated organizations.

Children of wealthy families,
educated and cultured young
men and women have come to
Palestine from America, England,

Belgium, Holland, Germany—
sometimes much to the chagrin of
their parents—and have bought
land and joined one of these
farming communities. Hebrew is
an official and national language
there, Yiddish being frowned
upon as mediaeval, Germanic
dialect with no real meaning to
Jews. In these communities they
lead an ultra-simple existence.
If there is no meat to be had, they
subsist for days on whatever
vegetables they produce. They
scorn luxuries. A young woman
who wrote her mother that she
was going to be married received
a letter promising her plenty of
silk underwear and embroidered
linens. She begged her mother
not to send them, for she did not
need them and would be a
laughing stock if she wore them.
Another girl, on a visit home—
many of them go home for occa-
sional visits—refused to stay
with her parents, but begged for
a Victrola and two dance records.
She got that, but when she asked
for the piano she got the reply
that Mark Twain gave the neigh-
bour who wanted to borrow his
lawn mower: "You use it right
here or not at all."

Some of the young people can't
get used to the hardships of a
back-to-nature existence. They
begin to look peaked and pale and
to sit around drearily in the
wooden barracks or tents. Some
of these think they cannot stand
it and go home, but almost invari-
ably they come back.

A travelling library has been
organized to serve these com-
munities; they have not much
time for reading, but they like to
know what is going on in the
political and cultural world out-
side. They also have formed
amateur orchestras and give con-
certs after the day's labour. This
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sons and daughters of those pioneers and by some new arrivals. But many of the new settlements formed since 1918 consist of advanced young people who wish to test the practicality of communism.

Some of these colonies are mere groups of tents. Others are large wooden barracks. All their work is done in common. They have community kitchens. Nobody receives a salary. They have no capital. They produce vegetables, cereals, chickens, eggs, milk, fruit, etc., for their own needs; the surplus is sold to the nearby towns and the money is expended for the common benefit. The land on which they live and work is national Jewish property, which can never become privately owned.

One young colony of this type is Kiriath Anavim, on a rocky mountainside on the road between Jaffa and Jerusalem. In the first three years of its existence its young settlers planted a forest of pine trees as well as vineyards, vegetables, cereals, fruits, etc. Their specialty is chicken raising, with pedigreed cocks and individual chicken coops, where the origin and egg-laying record of the dweller is noted.

Near Nazareth a village of young Jews has sprung up called Nahalal. The houses are ranged in a circle and the market and school and other community buildings are in the centre, to provide convenient access.

In these settlements and in some of the new towns of Palestine

there is pronounced sentiment against materialism and in favour of the spiritual element in daily life. A young woman, cleaning machinery in a factory at Tel Aviv, refused to talk to me, taking me for a "bourgeoise." But when she heard the name of Ben Jehuda, who despised all material gain and devoted his life to his ideals, she jumped up and came to welcome me.

Lack of Property Simplifies Marriage

The entire lack of property on the part of most of the young settlers has led to extreme simplification of the marriage question. There is no difficulty about being able to afford marriage, children and housekeeping, because nothing is expected of the man except to be able to work. Incidentally, this is expected of the girl also. There is no obligation to live up to social standards, as in the large cities. When a young couple ask the community to give them a tent to themselves, it is understood that they are going to be married.

It is quite a usual occurrence there for a young couple to marry without either the man or the woman changing residence. The girl stays in her home, the man stays in his own apartment. Sometimes the woman keeps her own name. Even after children are born some wives prefer to remain in their own homes. One couple lives in the same house, but the wife keeps her own name.

Continued on page 106

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Rosh Hashonah Greetings

From the Mayor of Winnipeg

In the celebration of the New Year and Day of Atonement, may I be privileged to express to you, through the columns of your paper, a message of greeting and friendship to all Jewish citizens of Winnipeg, and in so doing I sincerely hope that the past year has been one of gladness, health and prosperity among you all and may you look forward to the coming year, in view of the bright and unusual prospects for a period of continued success and happiness.

On behalf of the citizens of Winnipeg I wish you all the best of good wishes.

DAN McLEAN.

* * *

From the Mayor of Calgary

Another year of prosperity to Canada appears to be assured through the magnificent crops now ripening throughout the West. I trust that the Jewish citizens of Western Canada, as well as those of other parts of Canada, may participate in the benefits which will result from the successful garnering of the harvest.

May I personally also at this time express my sincere thanks to Rabbi Isaacman for the most delightful talks which he gave in Calgary on the occasion of his recent visit. In the one which I was privileged to hear he stressed the importance of minimizing those things upon which different sections of the community differed and emphasizing the many points upon which we are as one. If we will do this for the coming year, I am sure it will be to the benefit of each community and of Canada as a whole.

My sincere greeting to those of your faith on the occasion of the celebration of your New Year.

FRED. E. OSBORNE.

* * *

From the Mayor of Ottawa

I am grateful for the opportunity to assure our Jewish people of my sincere wish that their New Year may be one of happiness, progress and achievement; and to give expression to the very high regard and admiration I hold for the manner in which they discharge the duties of citizenship.

My contact with the Jewish people has confirmed me in the belief that the municipality has no better citizens and society no more responsible members.

Yours sincerely,

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Marriage and Divorce

Continued from page 104

Divorce is Simple, but Seldom Resorted To

Divorce is an equally simple matter. Yet, curiously enough, it is much less frequent than one might suppose. There being no such thing as a marriage of convenience, the marriage is based on mutual attraction and is rarely found unsatisfactory.

But "freedom" has its natural responsibilities, and these prove as hard to avoid in these settlements as in the most conventional society.

A young couple living with their little boy were quite contented until the husband went back to Russia to visit his family. He returned to the colony, apparently just as fond of his wife as ever. A short time later a young woman from his home town arrived. The wife received her cordially and invited her to stay at her home as a guest. But she soon realized that the visitor was on intimate terms with her husband.

The young man admitted that he had fallen in love with the girl on his visit home, and he urged his wife to look at the situation as a truly modern woman should; he assured her that he still loved her, but he loved the other girl also. He did not want to part with either of them. The wife packed her clothes, took her child in her arms and departed. She left the baby with her parents who also lived in Palestine, and found other work. For a long time her husband wrote her anxiously, imploring her to come back, saying he could not understand why she had left. She paid no attention and, as far as I know, the matter stands at a deadlock. The settlement, however, was much annoyed at the young husband's behaviour; they hinted that he and the young woman would do better to leave the village, which they did.

Women Have Equal Rights With Men

The Jewish woman in Palestine has equal rights with the man. These rights were accorded her in the Constitution of the Nationalist Movement as instituted by Theodor Herzl. She votes and she can be elected to office. Women are land owners and have votes in the village councils. They share in all kinds of work and can be found working side by side with the men at road building and at stone quarrying. The health of these women has been improved by their outdoor work.

The Arab women, influenced by Constantinople and Angora and by observing the Jewish settler-women, also are anxious to be modern. They have changed their swathing "imlaya" for a European cape, and some have cut their hair. Instead of the pomades and lotions made at home from herbs and roots, they import the Parisian products.

There is no real surplus labour problem in Palestine. It is as yet so little developed that there remains an almost infinite amount of work to be done. The 150,000 Jews now living there are not by any means enough to tackle the agricultural and constructional labour which waits to be accomplished. Irrigation alone, one of the most vital needs of the country, can employ thousands of workers for years to come.

The trouble is that there is at present a halt in operations, due to lack of financing. Plans are afoot to construct a port at Haifa to harness the waters of the Jordan to create a power house that will supply the whole of Palestine with electricity, and to divert smaller rivers from their courses so as to water wide areas that are now desert land. Besides this, there are road building and home and office building, marsh draining and factory work to be done.

It is, therefore, clear that the 2,000 or so unemployed Jews in Palestine will be rapidly absorbed

Continued on page 107

THE MANTLE OF ELIJAH

Continued from page 10

years would cause him to appreciate.

The russet leaves of autumn fell upon their heads and the dying forest closed about them in weird silence as the two wandered on toward the outskirts of the city, each lost in his own reflections.

* * * *

The next twenty-four hours were a confused picture of awe, admiration and terror in little Moshele's heart.

The small wooden synagogue was crowded to capacity by the lowly folk of the village. Breathless silence as Reb Nason, his hoary head and stately body shrouded in the "Talith" Moshele had carried, his sightless eyes raised Heavenward, and his bony hands extended before him in earnest supplication, entered from the rear and filled the edifice with his resounding exhortations and pleas for mercy. For a moment they remained silent, those poor, hard-working peasants, and then they mingled their voices in heartfelt prayers and raised their voices shrilly to the Almighty.

Little Moshele looked about him furtively, and his childish mind grasped something of the adoration they all had for Reb Nason. Into his little soul there crept at that moment a deep sense of pride at his intimacy with the great man, and through the entire service his affection for the venerable Cantor grew and grew, until it reached the loftiest heights of self-abnegation. Firmly he resolved that he would strive to do what Reb Nason had asked of him though as yet his childish mind could only grasp but a vague concept of what that was. But he hoped. . . .

A chilling drizzle was falling from a cheerless sky when the congregation left the synagogue after Kol Nidre. Off in the distance the cannons re-echoed their incessant bombarding and an occasional flash of crimson ended in dense smoke above the horizon. The shots were coming nearer. . . .

Reb Nason muffled his worn old cloak closer about him and little Moshele shivered in his threadbare old rags, as he clutch-

ed the precious "Talith" in one arm and Reb Nason's hand with the other.

With a sigh Reb Nason looked toward the direction whence the monotonous din of the cannons came.

"Moshele, may God grant that we pass Yom Kippur in safety," he murmured, "for they are coming nearer—nearer." He sighed feebly. "I do not care for myself, for my life is over. But those poor people—and you, Moshele, what will become of you?"

All through the night the rain fell, and Moshele lay awake for hours counting the drops as they pattered a disconsolate rhythm on the roof. He tossed about, for his little mind was revolving the great events of the day. In the stillness of the night he heard the heavy breathing of Reb Nason and the sighs of the old housekeeper from her room next door. They all fell like signals of terror on his heart. Off in the distance the cannons boomed on sullenly and in the stuffy room Moshele listened and wondered many things. . . .

* * * *

Moshele never forgot that heavy gray dawn of Yom Kippur morning, with its livid streak of red sun trying to break through the gloom.

The many long hours of Yom Kippur ritual in the crowded little synagogue would have been intolerable to Moshele, had it not been for his worshipful attention to Reb Nason's plaintive rendition of the prayers. With sonorous intensity, the patriarchal figure called forth his exhortations in behalf of the frightened community, for the cannons still boomed. Higher and higher his powerful voice rose in supplication and the people mingled their sobs with his. The cracked walls fairly reverberated with the heartfelt sincerity of the combined pleas.

With affectionate tenderness, the worn yellow scroll of the Law was removed from its brown wooden closet, and laid on the frayed velvet cover of the altar table. In a voice unsteady with emotion, Reb David, the sturdy sexton of the little synagogue, read the portion of the Law and intoned the sacred words with

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tuneful clearness. One by one, they ascended to the "Torah" as they were called, and Moshele surveyed the men of the village; brawny and muscular, the men of the field; old and stooped, the men whose declining years lay like a heavy weight upon their bent shoulders.

Again Reb Nason's voice rang out. The Torah had been replaced, and the cantor was continuing the additional service. He passed quickly over his own special prayer at the beginning of that ritual, but only Moshele was able to discern that he furtively wiped away a tear as he ended it.

"On Rosh Hashonah it is written and on Yom Kippur it is ordained—

"Who shall live and who shall die—

"Who by fire and who by sword—"

Sobs rose on every side of Moshele, and the child soon found sympathetic tears trickling down his own cheeks, for the cannons boomed in the distance. . . .

On through the afternoon Moshele sat, stupified by heat and the intensity of emotion about him, and listened as attentively as his dulled senses could permit to Reb Nason. The venerable old cantor seemed imbued with a Divine spirit of renewed vigour, for many of the townsfolk had expressed the fear that his declining strength would break under the ordeal. But on and on he prayed, louder and louder, in a supreme effort to blot out those ghastly cannons in the distance.

In the "Nielah" service, the concluding part of the great Day of Judgment, Reb Nason seemed to reach his height. He turned his face to the window whence he

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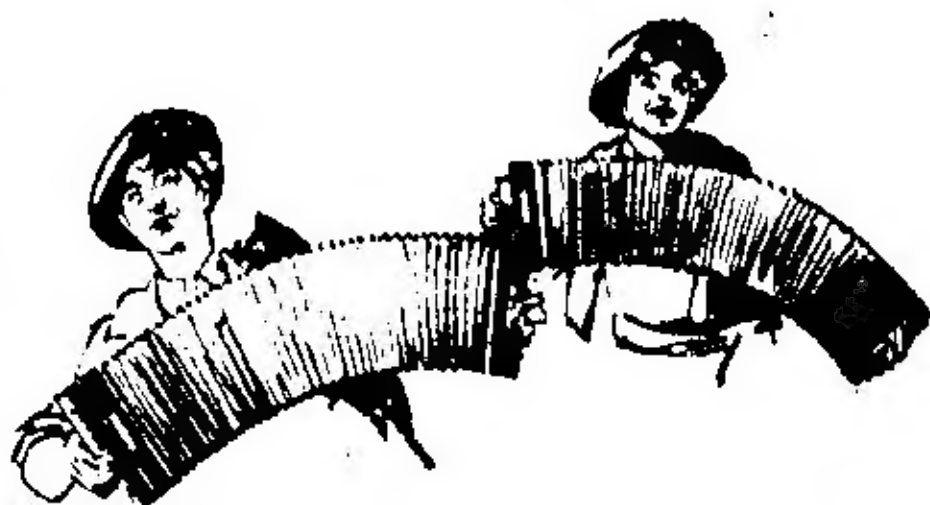
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might look upon the horizon where the booming cannons were, and with outstretched arms, he raised his final plea for Divine mercy. Many a heart in that little assembly trembled for fear that the prophetic figure that now stood before them in exhortation to the Almighty would crumple and fall before them, consumed by the fire of his zeal. Moshele's heart beat faster as he edged out of his corner and moved furtively nearer to where Reb Nason stood. But the old man sang on and on and did not seem to tire. His whole soul flowed into every note that he uttered, and his prayers emanated from a heart that had known the depths of suffering and tribulation.

The service drew to a close.

"The Lord, He is God," rang out seven times from that weary, but hopeful congregation. Reb Nason's voice still sounded above the rest in triumph. The Day had passed in safety. The dread blow had not fallen. The cannons still boomed—but in the distance.

The plaintive strain of the "Shofar" rang out shrilly in the early evening air.

"This year we are in exile, but next year may we be in Zion." A last fervent plea rang in every heart. If not Zion, at least might the next year find them with their lives spared and their humble homes to shelter them! Privation had taught the people of S—to ask but little and be content with their lot.

As the stars shone forth in the full splendor of a calm autumnal evening, the little congregation filed out of the synagogue. The brisk air, fragrant from the over-ripe fields, brought balm to their spirits and hope to their hearts.

But the cannons boomed on.

A crash, a shriek, and the world tumbled about Moshele in dire confusion. He awoke to the terrifying realization that the attack had come at last! He tried to scramble from his bed, but his little legs were pinned securely under a fallen beam.—*Jewish Ledger.*

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A NEW TOWER OF BABEL

Continued from page 14

But presently He perceived the foundations of the tower rising higher and higher, for the people were single-minded and in accord; they did not relax their labours but steadfastly helped each other. Whereupon said the Lord: "They will not rest content until the tower is quite finished."

For the first time He recognized the potency of the spirit with which He Himself had invested man. He realized that this inner something had made His Man other than the creature that was wont to rest on the seventh day. Here was something quite different—the more ardent and astonishing spirit of tirelessness, which does not halt short of accomplishment.

And, for the first time, God challenged the state of mankind, in being so bold. He felt an urge to devise ways to teach man his sphere and to shatter his pretensions. And so he resolved to sow seeds of discord among them. He said: "Let us confound them, so that none will understand the other."

And God's resolve turned to deed. He thrust His hand forth

against them. The bitterest hour of humanity had struck. Suddenly, over night, in the very midst of their toil, they ceased to comprehend each other. They called to each other but failed to understand what was being said; and, since there was no understanding, they became infuriated at each other. They flung their bricks away, also their axes and trowels; they argued and wrangled, and finally they all ran away from the common task, each one to his home—each to his native land. They scattered over all fields and woods of the earth.

But the enormous Tower of Babel remained forsaken, its spirits—which had glimpsed the heavens—battered by wind and rain; gradually it crumbled to dust. Presently it became a mere legend, and Mankind forgot the greatest achievement of its youth.

Centuries passed. Mankind was living in the isolation of unlike tongues. Mankind placed boundary lines between fields and countries. Barriers between creeds and morals. Human beings dwelt side by side, as strangers, trespassing boundary

lines only to prey upon each other. For centuries, indeed for thousands of years, there existed no concord amongst them, only efforts of segregated pride and vanity.

But in the course of those years there must have lingered within them the memory, the dream, of a common childhood—a vague recollection of the great work. For gradually they felt a growing urge to seek out each other, unconsciously to revive lost contacts. A few keen-minded fellows took the lead. They visited foreign realms, returned with intelligence concerning those other lands, and soon nations established friendly relations. They imparted an acquired knowledge, exchanged assets, and before long discovered that divergent tongues need not mean estrangement, nor boundary lines an abyss, among peoples. Their Elders realized that no wisdom of a single people could grasp the Infinite and soon their sages also discovered that the interchange of ideas is more conducive to universal progress. The writers and poets carried the message of their contemporaries to their own nations, and music, the only thing free from the narrow bounds of language, permeated the common consciousness.

People grew to love each other all the more knowing that concord was possible beyond barriers of language; indeed they thanked God for having punished them with this diversity of tongue. For He had thus given them the opportunity to enjoy the world in manifold fashion and, through the dissimilarity of their oneness, to love each other more intensely.

And so, in time, there began to arise again, on European soil, the Tower of Babel, a reminder of eternal fellowship—a monument to human solidarity. It was no longer mere drab materials, bricks and cement, mortar and earth, with which they sought to reach Heaven, to create fraternity between God and the universe.

The new tower was erected of the finest indestructible ingredients of earthly existence, out of spirit and experience—the sublimest spiritual substances. Its foundation was ample and deep rooted, deepened by the wisdom of the Orient; Christian tenets endowed it with equilibrium, humanity with the antiquity of hewn rock. All that mankind had ever accomplished, all that the earthly spirit had ever produced, was dovetailed into this tower; and it quickly reared its head Heavenward. Every nation guided itself by what it contributed to this monument of Europe. The younger nations thronged around it and imbibed from the wisdom of their elders; they likewise enriched the experience with their own untapped powers. They taught each other skill and to realize that, because everyone labours differently, the common zeal is enhanced; that occasional discord among people belonging to one nation cannot retard the common endeavour.

And so the Tower grew—the new Tower of Babel; its peak rising never so high as in our own day. Never before were nations so reciprocally immersed in its spirit. Never were the sciences so innately linked, nor commerce so closely interwoven into a wonderful net, and never did the people of Europe harbour so much love of country and of the rest of the world. They actually must have felt, in this exaltation, the oneness of Heaven, for the poets of all tongues began to indite odes to the beauty of human existence and creation; they felt themselves to be akin to the erstwhile builders of that mystic Tower, veritable Gods on the eve of fulfilment.

Thus, the monument rose higher and higher. Everything sacred to humanity was gathered therein. Overnight people who used to be happy co-workers ceased to comprehend each other and, because of this sudden lack of understanding, they became in-

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censed against each other. Again they flung their tools away and took up weapons against each other—men of wisdom employed their knowledge, technicians their inventions, poets their winged words, clergymen their faiths. All things that had been the means of vital work were turned into deadly instruments of warfare.

That was our dreadful moment of the day. The new Tower of Babel, the huge monument of Europe's spiritual unity, disintegrated. Its spires are still aloft, its invisible foundations still hold together a chaotic world; but, without united effort of enduring kind, human brotherhood is doomed to oblivion, as was that other Tower of commonality in the days of myth. There are many destructive forces to-day that would gladly loosen the bricks mutually contributed by nations to this marvellous edifice, heedless of its fate—just to attain, alone and by their own narrow ends, preservation and Heaven.

Others, however, contend that no solitary nation can ever succeed in achieving that which a united Europe, over centuries of heroic mutuality, could scarcely accomplish. These are people who faithfully believe that this monument was predestined to perpetuate a peaceful, fraternally united humanity.

But the hour of common endeavour has not yet struck. It may require many years ere brothers of yore will again labour, shoulder to shoulder, in peace and harmony, to create a new mutuality.

Yet all of us must return to our tasks upon this structure, back where we left off in the moment of confusion. Perhaps we shall not see each other at work for years to come, perhaps even barely hear of each other. But just so long as we continue to create, each at his given post and with the ardor of old, the Tower is bound to rise again, and upon its heights nations will discover each other anew. Therefore he who calls us to action must not do so on a basis of pride of individual nations, which is rooted in vaulting vanity of race and tongue. He must rather justify it on the ground of that ancient forbear, our Spirit, which equally underlies all legends—that nameless master-builder of Babel, the essence and soul of which is the genius of mankind, linked with God, its creator.

He was the *se'er-do-well* of the village, but even *se'er-do-wells* want to marry. How to go about it was the question. So Yossel made his way to the local

1928



5689

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the Jewish People*

*for
A Happy and Prosperous Year*

shadchen and asked for advice, which the shadchen duly gave.

"First," he said, "pick a girl. Then call on her. Then speak to her. And in speaking to her, you must discuss three things: first, family; second, love, and third, philosophy."

Yossel duly thanked the shadchen and went on his way. The girl of his heart was already chosen and he made his way to her house. He sat down and prepared himself.

"Family," he thought. "How is your brother?" he asked her.

The girl was surprised. "I have no brother," she replied.

Yossel was in nowise discomfited. "Love," he thought. Again he turned to the girl. "Do you love noodles?"

She was becoming exasperated and her answer was sharp, "No, I don't love noodles."

Now was the time for Yossel's third ace, philosophy. Brightly, as if clinching the entire matter, he said, "If you had a brother, would you love noodles?"

Yossel is still a single man.

A Jewish father, whose son was away at college, wished to remind his son that Yom Kippur began the following day. He therefore sent a wire to the boy as follows: "Yom Kippur starts to-morrow."

An hour later he received a return telegram from his son:

"Bet five to place and five to show."

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Marriage and Divorce

Continued from page 106

into the working population as soon as activities are resumed. The remarkably small number of unemployed is due to the fact that the Palestinian Administration has controlled immigration since 1917. No Jew can enter Palestine to settle there without official permission from the English Government, and this permission is conditioned on the labour situation. In recognition of responsibility to those already admitted, England voted an appropriation of \$12,000,000 for public works in Palestine.

Zionists Give Dole to the Unemployed

Meanwhile the unemployed receive a dole from the Zionist organization. The Palestinians would prefer that these people be given work to do in return for the money; the dole system seems impractical from both sides.

The Jews have freed themselves from the mediaeval complex which made them devote themselves entirely to intellectual pur-

suits. In Palestine one finds working on the roads young men who have been trained as engineers, doctors and lawyers; they cheerfully do this physical labour as well as farming. A servant girl in a Jerusalem home surprised the family by asking if she might play the piano in her spare time. A butler asked to borrow Spinoza from his employer's library.

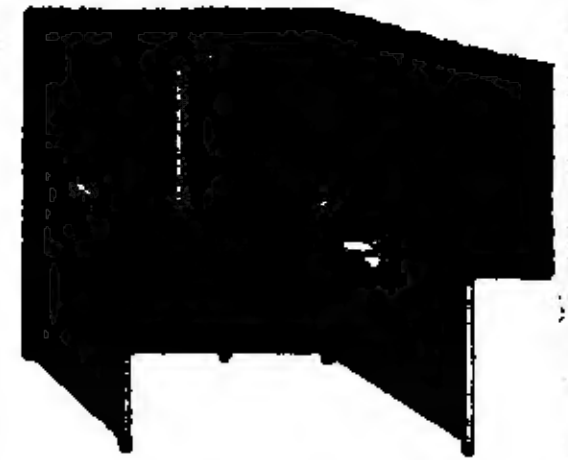
In the present situation, the thousands of would-be immigrants waiting in many European ports are not allowed to come to Palestine. But as soon as activities resume there will be need for all these immigrants and more, and they will be called upon to come.

There is less conflict on the score of nationalism, between the Arabs and the Jews, than is supposed. The Arabs do not regard little rocky Palestine as their homeland. Just as young European Jews seek to go to Palestine, young Arabs yearn for broad and fertile Mesopotamia, Irak, the country of their culture and legend. Others prefer to go to

America, where they make money; they return to Palestine to build magnificent palaces in Jerusalem and elsewhere, but they do not live in them; they want to go and stay in America.

About fifty years ago there was lively conflict between the new Jewish settlers and the Arabs. It was not a racial matter. The newcomers were regarded as lawful prey. There was very little trouble between the two peoples after the first encounters. The young Arabs went to schools maintained by the different nationalities interested in Palestine, including the Jewish schools. They mingled with Jewish students and eventually worked side by side with them in banks and other business enterprises.

The village dwellers took many practical hints from the Jews, with their modern farming implements and their intensive agriculture. The English Government appointed representatives, some of them Arabs, to instruct the Arab population in modern ways; but they are very reluctant to listen to these advisers. They



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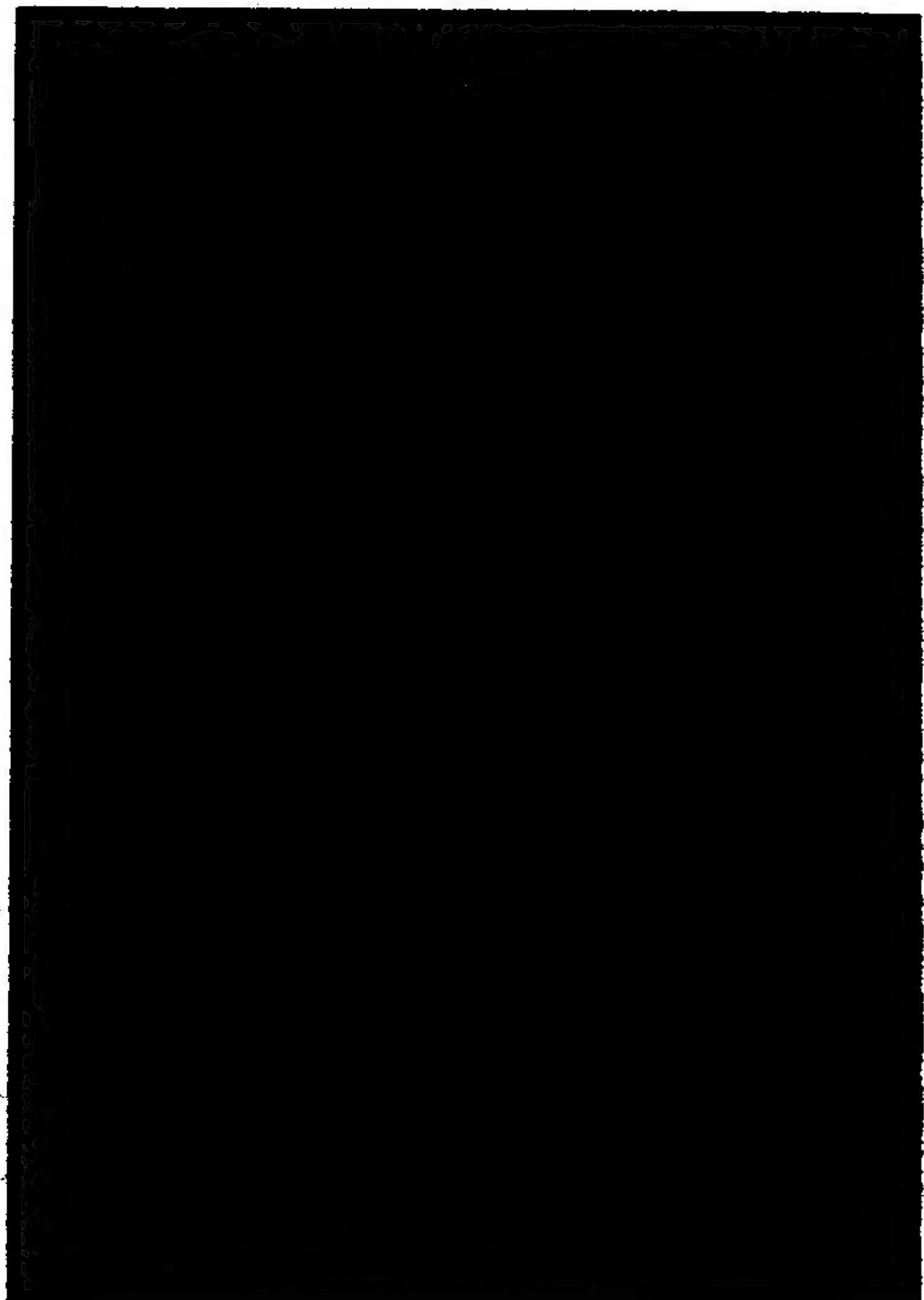
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prefer to imitate the practical example of the Jews; they even bring their money to Jewish banks. Most of the Arabs have some capital, some of them are extremely rich. Unemployment does not affect them much, because even the poorest fellah owns enough land to keep him alive.

Some British Regard It As Conquered Colony

Some of the English officers, especially those who have seen service in Egypt and Africa, seem inclined to regard the mandatory province of Palestine as if it were a conquered British colony. They expect a submissive attitude from the Jews, and sometimes regard the Arabs with more favour because that more passive and silent race gives them the right of way and other courtesies. The high officials, however, are most friendly and cordial and there is no friction worth mentioning.

There is a natural disagreement on the basis of language. The English here, as everywhere, use their own language, but we insist on Hebrew. I told some of them that they should yield to us, because no principle was involved as far as they were concerned, but that it was a moral necessity for us to insist on speaking Hebrew because we are in the critical stage of creating and popularizing our language.

Intermarriage between Englishmen and Jewish girls is not infrequent. In these marriages the man usually consents to adopt Hebrew as the language of the home, because it is the language of the nation residing on the soil. If not, it is the fault of the Jewish girl.

There are a number of Palestinian Jews now visiting European countries; some go to see the countries in which they or

their parents were born. Others go because they are anxious to see the reverse of their own simple methods of existence. Some are borne along on the general wave of restlessness of the young generation in every country. All youth is on the go. One good result for the Jews is that there is consequent considerable intermarriage among the Jews of different countries.

Many of the travelling young Palestinians turn to America. They are sick of Europe and European influences. They consider America the land of wealth and the land of modern culture and find in the United States the ferment, the continuous ebb and flow of cultural influences which they are thirsting for. These usually return to Palestine bringing their American ideas and sometimes innovations, which are often of great use to us.—*New York World*.

David Wolkovitch was an old-fashioned Jewish farmer. When he died he left a will designating in part that half of his 17 cows should go to his oldest son, one-third to the second oldest and one-ninth to the youngest son.

This troubled the three sons, for no matter how much they figured they couldn't work out a way of abiding by the will. They decided therefore to take their problem to the town rabbi.

After a little calculation the latter arrived at a solution. He added his own cow to the 17. Then he gave the eldest heir nine cows, or the stipulated half. The second heir he gave the designated one-third, or six cows. And the youngest son he, in accord with the will, gave one-ninth, that is, two cows. Then he took back his own cow and everyone was satisfied.

Greetings for the New Year

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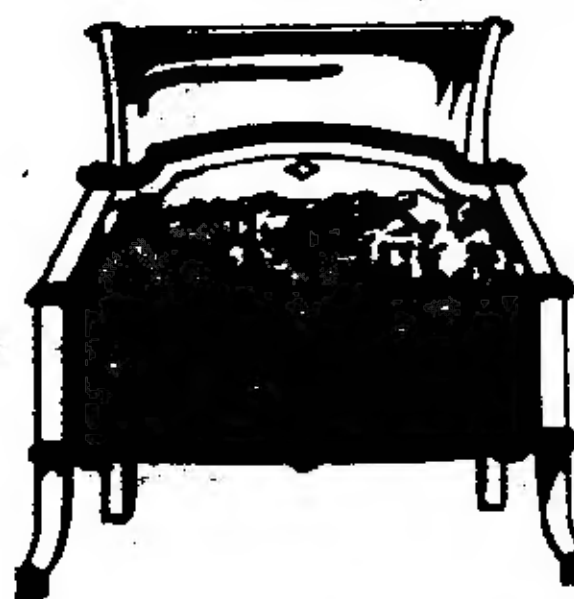


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To a New Day

By ELBERT AIDLINE TROMMER

"May I know," the reporter asked hesitatingly at the close of the interview, why you—changed your faith?"

Something flashed up in the old man's eyes at this question. Was it anger? Surprise? Or annoyance caused by the weariness that will steal on an aged person after a lengthy talk with a younger one, particularly if the younger person happens to be a newspaperman whose eagerness makes him fire one question after another in rapid succession.

"If you do not mind," the old man said after some deliberation, "I shall not answer this last question of yours. I trust I have given you enough information as it is."

"Yes, Professor," was the young man's reply, "but please keep in mind that I represent a Jewish magazine. Our readers know about you from the general press. In point of fact, when your pupil, Yasha Melitzky, made his debut in America ten years ago, our critics wrote that, what with his great talent, none but Professor Adolph Orenstein could have made him the violin wizard he is. A whole galaxy of your former students have come over since then, and everyone of them has expressed his admiration for the great maestro. What my magazine is after, though, is to bring out the Judaism, the Jewishness in the great musicians of our faith who come to this country."

"But I have no right to call myself a Jew. I have not been one for almost fifty years."

"But to us you have always remained a Jew! If you answer my question regarding your con-

version, it will help our readers to understand you so much better."

"No, I cannot!" came from Professor Orenstein's lips. He rose to indicate that the interview was over. "I am very sorry."

A crestfallen reporter wended his way to the street through the crowded lobby of Hotel Belladere that late Friday afternoon in the spring. And an old, weary man sank to the soft armchair in his room on the tenth floor which commanded an unobstructed view of Central Park, the apartment houses across, and the Hudson and the Palisades in the background.

The busy traffic on the avenue, the voices of the children in the park, all other noises of the big city basking in the April sunshine, hardly reached the maestro, usually so sensitive to the slightest sound. Rather, he heard other sounds, other voices, some sad, some vibrating with joy, but all of them coming from another day, another day, another country, from the land of long ago and never more.

How long ago was it? Could it have been all of seventy years back? Could memory, so rich in thrilling events, still so clearly visualize a small barefoot boy of four marching in front of a regiment of soldiers and keeping time to their music on a tin drum? That stirring melody into the making of which the sobs and groans of a long-suffering people went, whose strains, now smothered with sorrow, now like mighty eagles released from a cage, soaring over the heads of the soldiers, the people, rose above the small huts of the village and

Continued on page 116



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Additional Greetings on page 118

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TO A NEW DAY

Continued from page 113

sent up to the very heavens the thrilling cry of freedom—the *Marsellaise*! The Hungarian patriots were up in arms against the tyranny of the Hapsburgs. What if blood and oppression followed the uprising? The stirring melody had never again left the heart of the little child.

A lapse of a few years in as many instants—and another picture outlines itself before the old musician's eyes. A tall, dark man, stretched to his full stature and listening attentively, while an undersized boy of about twelve is nervously moving his bow to and fro on the strings of a violin much too large for him. A few minutes, and the piece is finished. The boy is afraid to look up. Afraid to hear the famous artist's verdict. But what is it? A dream? Does he hear rightly? Is it true? A kiss is pressed on his forehead, a hand clasps his curly hair, and a soft voice asks:

"Where have you heard this melody, my boy?"

Timidly, like one afraid to awaken from a sweet dream, the boy, he who followed the soldiers of freedom on their revolutionary march, replies:

"It is Reb Abraham, the cantor of the synagogue in our town, that chants it on the High Holidays."

"But who taught you the notes?"

"Nobody, I can't read notes. I remember the melody. It is so sweet. My father says it is so Jewish, and we all cry in the synagogue whenever Reb Abraham sings it."

Another pat on the shoulder, and the same kindly voice says:

"From now on you will stay with me. I will be your teacher."

Another lapse of years. The scene shifts to an enormous room with a high ceiling richly decorated with paintings and with coats-of-arms on the stately pillars. Shining slippery floors.

Soft rugs and carpets. High, narrow windows with gorgeous velvet curtains all but hiding the light of day, and pervading the interior with fantastic semi-darkness broken only here and there by the light of coloured candles in golden candelabra. At the far end of the room, almost in total darkness—a sort of a platform, and on it, what the boy had previously seen only on pictures—a throne.

The throne is occupied by a man of about fifty in whom, though he is wearing civilian clothes, Adolph recognizes the king, the sightless ruler of one of Germany's numerous states. The king's head is resting on his hand propped on the arm of the throne. He is listening with rapt attention to the boy's teacher, the great Joachim. As the player's strains die out, he approaches the throne, and the blind monarch extends his hands to the artist, and Joachim bows and shakes it. Moved to tears, he manages to suppress his emotion, whispering words which the blind man with his keen sense of hearing does not miss:

"Your Majesty, allow me to present to you Adolph Orenstein, a boy prodigy and pupil of mine, whose fame in days to come will, I am sure, eclipse mine."

Tears of happiness and sorrow are in the boy's eyes as with bent knee he kisses the king's hand. A tear falls on the king's wrist.

"Yes," murmurs the blind monarch, "there still are young hearts and feeling souls among men. Will you play something for me, Adolph?"

The teacher hands his fiddle to the boy—and once more Cantor Abraham's melody glides off the violin on wings of magic.

And then, despite the king's patronage and Joachim's solicitous care, years of struggle, years of hardship follow, until, one night at the recital in the largest hall of Berlin, the long-awaited triumph comes. Beside himself with joy, Adolph writes to his parents at

home, and
reply. C
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"—An
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home, and a letter comes back in reply. One sentence still lingers in his memory:

"—And remember, my son, out there in the world, that you are a Jew."

Scene after scene is now rapidly flashed on the screen of memory. A tour of Europe and triumph upon triumph. There is not time for anything but practice, concerts, receptions, meeting royalty, nobility and fellow-artists. Cantor Abraham's poignant melody has long since given place to other pieces. An artist cannot, does not, belong to one race, not even to himself—he belongs to the whole world, and the whole world is his.

Then another face—with large penetrating eyes, full mouth, long hair; Anton Rubinstein is in London and has called in person on Adolph Orenstein the day after the latter's debut in the British capital. The older artist and the younger one immediately take to each other. A week later Rubinstein extends an invitation to Adolph to fill the vacant position at the St. Petersburg Imperial Academy of Music. Friends advise Orenstein to accept the offer. Backward as Russia may be, there is no other country where the better class of people are such ardent, lavish admirers of music as the Russian nobility.

Snow, high drifts of snow everywhere—this is the first welcome the young professor receives on entering the land of the Czars. But what a contrast is the warm reception at the Academy, what glory in the first concert at the Imperial Palace! He shakes hands with the Czar and the Grand Dukes, kisses the white-skinned, carefully manicured hands of the Czarina and the Grand Duchesses. Is it indeed the same Adolph, the same Jewish boy from a small Hungarian town? Who cares! The present may be a fairy tale, but there seems to be no sad awakening in store for him.

The Russian language is so difficult to acquire, but the German he has known, the French and English picked up on his concert tours—all these stand him in good stead in the Russian capital, and, besides, his students are well versed in these foreign languages. His students—Tatyana, the fair-skinned, blue-eyed, blond daughter of Prince Pavlovsky, is one of them. And—need more be told?

Three weeks before the day set for the wedding, no less a personage than the Procurator of the Holy Synod himself calls on Orenstein. The two have never met before. The artist seeks to hide his surprise, but the priest speaks his mind at once:

"My son, have you made the necessary preparations for the consummation of your marriage to the Princess?" And seeing that his meaning is not quite clear, proceeds in his soft, ingratiating manner, a sly smile playing in his small eyes and on his thin lips:

"The laws of Holy Russia prohibit foreign-born members of the Israelitic faith to reside within her boundaries. Nevertheless, at the express desire of His Majesty we have winked at this in your case. Our Holy Orthodox Church, however, has another canon which even the Czar and Autocrat of all the Russians cannot overstep. And that is that no person of another creed may be united in wedlock with an Orthodox Christian. It will not take a man of your ability long to learn the precepts of our Holy faith, which from now on shall also be yours. You will be given ten days in which to make up your mind to stay and be happy or—to leave."

Long after the Procurator's visit the young professor remains in deep meditation. "Remember, my son, you are a Jew." These words suddenly come back to him and for a while he feels certain that a Jew he will remain.

Continued on page 129

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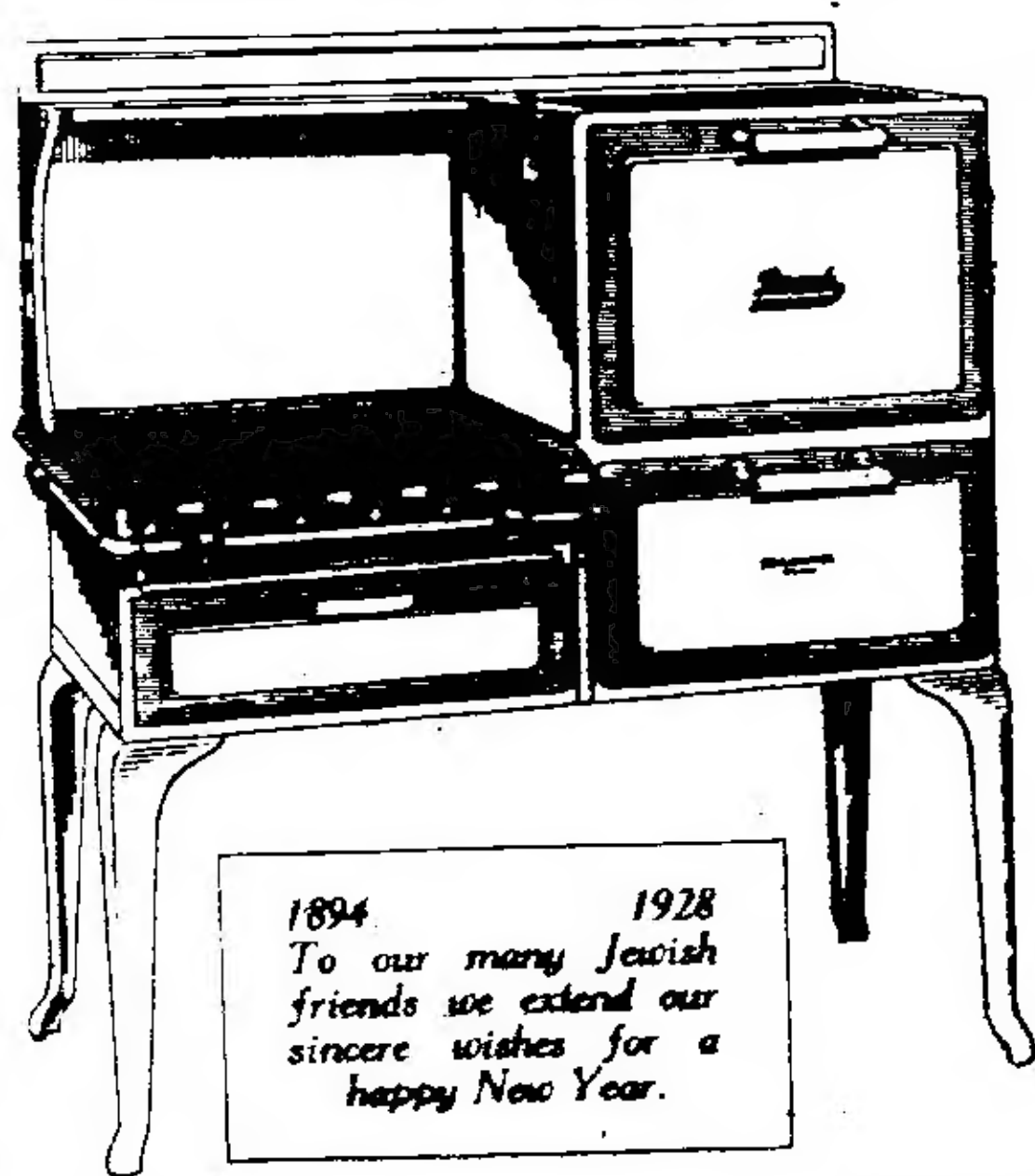
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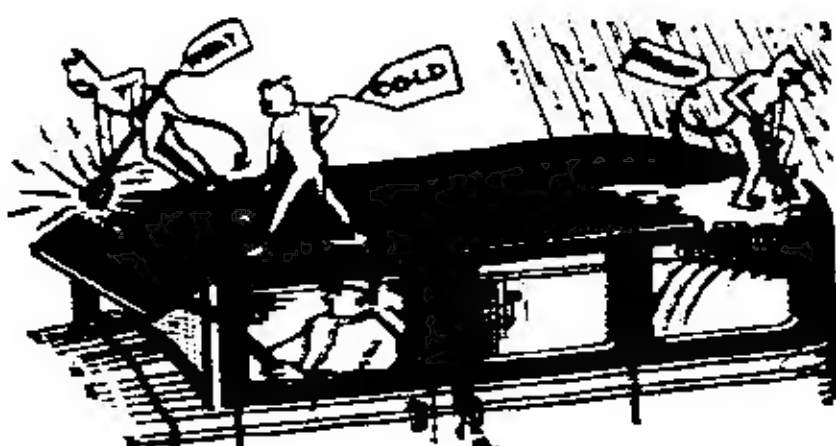
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MONTREAL

TO A NEW YEAR

Continued from page 117

But, an instant later, Tatyana's sky-blue eyes, her long golden braids—can he leave her behind, too? . . .

Congratulations, kisses, hand-shakes—greet Adolph when he emerges after the solemn baptism ceremony in St. Isaac's Cathedral, and the still greater event takes place two weeks later—the wedding of Professor Adolph Nicholayewitch Orenstein and Princess Tatyana Pavlovsky.

More years pass and though memory pictures press themselves on the aged professor's mind, he waves them away until a smile wreathes his features. Yasha Melitzky, his first Jewish pupil, a boy of ten, in knickers, stands before him as he himself once stood before Joachim. What soul in those expressive eyes, what thirst for learning in their eager look. And what joy to teach this talented son of a poor provincial tailor! A joy that makes up in full for the dull son of the Minister of the Interior and other aristocrats. And after Yasha—Sioma Krill, and then another Yasha—Gurewitch, and still others and last but not least Sascha Kantrowitz, his favourite pupil who graduated from the Academy only a year before the Bolshevik overthrow put an end for a while to all musical education in the country torn with strife and civil war—

Sascha—why, did he not receive a message from him from Chicago? A letter that only an enthusiastic boy for the first time in love could pen. And the girl's name—what was it? Oh, yes—Aileen McCarney. The daughter of a wealthy building contractor. And did not Sascha add, in the postscript, that his parents were opposed to the match? And that Aileen's father also objected very strenuously unless his intended son-in-law should become a Catholic? "But," I wrote the young violinist to his teacher,

"what are all these trifles compared to our love?"

Orenstein turned to the music page of the afternoon paper that lay on the piano. Yes, Sascha Kantrowitz's next appearance in New York was scheduled for a week from next Sunday. Orenstein walked over to the next room and opened the door. His secretary sat at the desk, busy opening letters.

"Please write a note," the professor said to him, "to Sascha Kantrowitz asking him to come to see me when he returns to New York a week from Saturday."

It was a handsome young man of not more than twenty-two, overbubbling with the joy of living, that rushed into Professor Orenstein's suite on the appointed evening.

"Was it necessary to write me to come to see you, Adolph Nicholayewitch?" he exclaimed somewhat reproachfully after having kissed the old maestro, Russian fashion, on both cheeks. "Didn't you know I would have come anyway?"

"Yes, but I wanted to make sure. Sit down and tell me all about your love affair."

"If only you knew how long I have been wanting to talk to somebody! But to whom? Surely not to my parents—you know how fanatical and prejudiced they are."

"Are you sure it is that alone? Don't they love you? Haven't they sacrificed everything to give you a musical education?"

"Yes," the young man retorted with bitterness, "and now—just think what they would like to exact in return for having done their duty by me!"

"Calm yourself," Orenstein stretched out his hand with a quieting gesture. "I, too, had a Jewish father and mother—"

"Yes, you did!" Sascha interrupted almost rudely. "But didn't you marry out of your faith? Didn't you adopt the religion of your bride?"

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"I did. And my mother died of grief. And my father followed her to the grave soon after. But this was not all. Just hear me out," and the old teacher put a restraining arm on the young man's shoulder. "My worst punishment was yet to come. It did not take me long to find out that with all my acquired worldliness there still remained a gaping abyss between my wife and myself, an abyss that no love, no compromise could bridge. Unknown to myself, seemingly insignificant things, little traits and mannerisms would crop up and annoy her. I never know why nor could she explain it, but those were my ineradicable Jewish traits that nothing could efface. On the other hand, I was often hurt by her slighting remarks about Jews. True, at first at least, they were entirely, unintentional and yet they would sear deep into my soul. They scorched me, mind you, me who had given up his religion, his childhood memories. Who proved faithless to the very thing, the Yom-Kippur melody of our village cantor which started me on the road to fame. And yet, even this was not the worst. Children came—four of them—and one by one they were baptized in the Russian Church. I have grandchildren and great grandchildren. Some of them have made their peace with the present Russian Government and have remained in their native country; others have emigrated and are now to be found among the monarchist plotters in Berlin and Paris; three of my grandsons were officers in General Denikin's White Army, and one of them boasts of having killed with his own hands three dozen Jews of the peaceful populace in the Ukraine. Do you know what agony I have gone through all these years? And do you know that if not for you and my other Jewish pupils who were my only joy and consolation, I would have made an end to it all long, long ago?"

"But," Sascha broke in rising from his seat, his eyes aflame with anger, "We are not in Russia now! This is a free country and no such horrors will ever happen here!"

"True," the old man acquiesced, "Yet there are spiritual horrors, tortures of the mind, that are worse than the other kind. I know, because I have experienced both. The fact alone that your fiancée's father and probably she herself desire you to adopt their faith, is a bad omen for your future happiness. Your honeymoon may last a few weeks or a few months, or even years—but then the punishment is bound to

come. And, Sascha, I love you too well to have you experience one-tenth of what I have undergone during the long years of my life. Tell me, have you ever heard Miss McCarney speak of Jews?"

"Well, you don't expect her to wax enthusiastic over the typical East Side variety of Jew, or the Jewish upstart, or climber, or—"

"Or," Orenstein completed, "or any other kind of Jew. Now look me straight in the eye. Isn't that so?"

For the first time during the discussion, Sascha failed to reply. He sat, head down, eyes averted, while the professor continued:

"Sascha, you have turned down the invitation of Palestine Jewry for a concert tour in the Holy Land. It is not late yet. You can still reconsider. Accept the invitation. Take a trip to the land of your Fathers. I ask no more at present, and when you return—do as you please."

"YOUNG RUSSIAN VIOLIN WIZARD TO SAIL FOR PALESTINE.—SASCHA KANTROWITZ TO APPEAR IN JERUSALEM, JAFFA AND TEL-AVIV."

This and similar headlines appeared in the New York newspapers two weeks after Kantrowitz's visit to his old teacher.

Never a good sailor, it was only on the third day after leaving New York that Sascha came down to the evening meal to the gorgeously appointed salon of the Republic. After supper a concert was improvised, and at first he thought he was still dizzy with sea sickness, and yet there was no mistake about it—on the platform, violin in hand, appeared Adolph Orenstein, and a minute later the strains of his "Oriental Melody," sweet and plaintive, heart-rending and soothing at the same time, filled the passengers, Jew and Gentile alike, with some unknown longing, with a joy and sadness that knew no bounds, that transcended all human understanding.

Until the wee hours of the morning the two artists, the old and the young, sat on deck while the prow of the boat was piercing the breast of the sea as though the ardent desire of the two Jews gazing at the watery expanse across which lay the Promised Land, had communicated itself, with its every fibre, to the mighty engines.

The dawn found Sascha and his teacher at the railing, and with the first flash of scarlet reflected in the spray that flew around them, the old teacher pressed Sascha's hand and spoke:

"I am going to the Holy Land, to the Land of our Fathers, to die—and dead there I shall be more alive than living in exile. And

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The young man returned his friend's cheer, and both gazed at

the eastern sky where the sun was rising on the horizon, bright with the promise of a new day and a new life.—*Drish Shalom News*

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WINDSOR LONDON ST. CATHARINES TORONTO OTTAWA KITCHENER GUELPH

5689

1928

WISHING
OUR JEWISH
PATRONS THE
COMPLIMENTS
OF THE SEASON

Acme Dairy Limited

21 Essex Avenue
TORONTO

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Molson
and family
1175 Bloor Street West
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. E. Palter
501 Palmerston Boulevard
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. S. Palter
219 Grace Street
Toronto

Wishes relatives and friends a happy
and prosperous New Year.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Papernick
and family
145 Spadina Road
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Chas. Pasternak
and family
321 Palmerston Boulevard
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. Phillips
307 Markham Street
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Chas. Pierce
Windsor Arms Hotel
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Pivnick
and family
2936 Danforth Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. M. Pivnick
and family
37 Wells Hill Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. J. Pollack
and family
92 Beverley Street
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. J. Pollack
351 Bathurst Street
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. A. Poolun
and family
19 Hemlock Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Press
and daughters
250 Lauder Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. E. Pullan
and family
285 Russell Hill Road
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. M. Pullan
and family
67 Lauder Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. N. Riegler and sons
Herbert and Bernard
282 Armadale Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Miss Lillian Robertson
472 Roxton Road
Toronto

Extends to all her friends and relatives
her best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Rockmaker
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their best wishes with the compliments
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and family
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Extend to all their friends and relatives
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Rotstein
and family
105 Manning Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Rubin and family
86 Regal Road
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Samuels
and family
668 Huron Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Joseph Schipper
104 Burnside Drive
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. N. B. Schipper
and family
11 Rosemount Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. M. Schwartz
and family
33 Munro Park Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. Anna Selick and son Leo
59 Bernard Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. L. Shapiro
91 Stibbard Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Shapiro
and family
70 Niagara Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Shapiro
and family
67 Lyndhurst Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Shear and family
188 Grace Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Maurice Shulman
85 Collin Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Percy Shulman
153 Beverley Street
Toronto
Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Bernard Silverberg
and sons
165 Arlington Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Silverman
and family
41 Whitney Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Frank A. Silverman
and son Harold
241 Laurier Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. N. Smith and family
124 St. George Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Additional Greetings on page 126

GREETINGS FOR THE NEW YEAR

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1520 DANFORTH AVE. (Near Coxwell)
2448 DANFORTH AVE. (West of Main)
2269 BLOOR ST. W.
1222 BLOOR ST. W. (Near Brock)

1988 QUEEN ST. E. (Near Waverley Rd.)
2216 QUEEN ST. E. (Near Beech)
2223 QUEEN ST. E. (Near Beech)
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252 CARLTON ST. (Cor. Parliament)
959 COLLEGE ST. (Near Dovercourt)
379 JANE ST. (Near Annette)
2068 YONGE ST. (Cor. Lola Rd.)
1486 YONGE ST. (Near St. Clair)
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ferin)
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downe)
1592 BLOOR ST. W. (Near Dorval)
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Leah

By SARAH COLTON

"I want for a nickel ice cream," the little boy in front of the big counter shouted.

"Yes... yes... what are you hollering for?" Leah reprimanded. "What kind you want, chocolate or vaneller?"

"I want... I want..." he hesitated. Leah smiled as she watched him put his dirty little finger in his mouth to aid his thinking. Meanwhile she filled a cone with chocolate ice cream. "Here, take it, kleiner teivel. And here is a nickel change. Watch now you don't lose it or your mamma will come hollering I stole it.

"You should be in bed now, it's 11 o'clock. Tell your mamma to put you to sleep."

Eleven o'clock only, she thought, yet how tired I am. I'll close the store and sew a little....

How nice and quiet it was in the kitchen! I'll sew on the pillow cases for Mrs. Turitz, she mused. My, that money will come in nice now, just when Bennie is finishing school. I'll be able to buy him a nice fountain pen.

Yes, such lovely quiet. Leah breathed the stillness in as one would breathe in a lovely perfume. Ah, it was good to be alive, and good to be alone! Good to be alone! Yet people kept on bothering her to marry again. "You should have a man. A man is a friend, a companion in life. A man will work for you."

A friend? Had her husband, Schloime, been that? No. Nor had he worked for her.

What had he been? He called himself a dreamer. All the time he read books and books. She grew to hate those books. What did he

care if the children had nothing to eat, as long as he had his books. They were his god, his food, his sleep.

How well she remembered the day she gave him two dollars to buy Elka a pair of shoes. Little red shoes with tassels on them. Such pretty shoes. And how lovely Elka would look with the dainty little shoes on her pretty feet! He was gone an hour. What kept him so long, she wondered. He knows what shoes to get; I showed them to him in the window.

Here he was, at last! "I've bought it! I saw it lying on Mrs. Shusterman's stand. It is a wonderful book. I gave her two dollars before she could ask me more."

"Two dollars for a book. Another book! How many books do you need? Can't you go to the library for books? Two dollars!

"Such foolishness.... and they had said you were a man of sense. A man of learning. But what have I from that learning now? If one could only eat books our stomachs would be full."

"Sha... sha," he had said. He could not tolerate talk. Yes, he couldn't bear any living thing. The only thing real to him were the people in books.

"As if Mrs. Shusterman wouldn't have taken ten cents for the book. What does she know about how much it is worth?" But what was the use of talking.

And all that night long while she sat at the machine and sewed he wrote. Yes, when he didn't read he was always writing.

"What are you writing about?" Leah questioned.

"People.... things."

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"Can't you read it to me?"
 "You wouldn't understand. What do you know? Just to eat and sleep. What do you know of the beauty of life?"

On and on he wrote. On and on she sewed. She had hated the black dress she was making. The black made her eyes ache, and made her think of death. The dress was for Mrs. Goldberg, whose little girl had died. Poisoned from eating salmon that had been in the can a few hours. How was Mrs. Goldberg to know you could die from such a thing? She couldn't read English, and anyway little Bennie said that it didn't tell you anything about it on the can. And now the little girl was dead and Leah was sewing the black dress for the mother. Sewing, because she needed the money for the little red shoes for Elka.

Just the sound of the scribbling of Schloime's pencil. Leah had looked at his flushed face. "Maybe you want a glass of tea?" she asked.

"Shut up!" he shouted, "who wants tea. Get out of my sight. I must write this, and you bother me. You dummy! All you think of is stupid things!"

What was the use? Her heart was heavy as she thought of the futility of things. She trudged up the stairs. The wall paper was torn, she noted. I'll have to paper the house for sure this "Yuntef." He called her a dummy and yet she could think of wall paper. That proves to me I'm getting used to his words—I don't care any more.

It was very cold in the bedroom. The children were fast asleep. She took her shawl from the closet and covered Elka. Downstairs it was warm. She had really wanted to stay there with him . . . that is, before he had called her stupid. Well, she had de-

bated with herself, I love him a little. Isn't he the father of my children? And he really does know so much. Where did he get such a good head? God knows, his father and mother were both nobodies . . .

"I'll go down and give him his tea."

Down the stairs again. He was still writing. His dark hair, falling over his forehead, made him look so young, just as when they were first married. A feeling of tenderness came over her. It was one of those rare moments when he seemed hers. All hers! But a few moments ago she had almost hated him . . . and now? Why she felt like kissing him. What a thought! I must think I'm a girl again . . . imagine . . . kissing!

Quietly she walked to him, bent over and timidly kissed him on the cheek. He jumped up. Stared at her with astonishment. Leah trembled with fear. Oh, what had she done!

His arms were around her. "Leah, Leah . . . I really love you . . . yes . . ."

He loved her! Why theirs had not been a marriage for love . . . and yet he now loved her! Quietly they sat through the night, her head on his shoulder . . . both thinking . . . thinking. What a night to remember!

All through that winter (how long ago it seemed now!) he had been so good. He had helped in the store, and not a cross word from his lips.

Then he was gone! Just like that! Where to, she didn't know. He had left a note. "I must go away. You can't understand. I must."

The hot summer months that followed. Then she had hated being without him. Work, work, work! Sticky candies to sell to sticky children. Yellow soda water.

Continued on page 128

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General Manager

AL DOBSON,
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Holiday Greetings

1928

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CREED'S

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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. and Mrs. L. J. Solway
and family
165 Madison Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Miss Rose Spector
333 Grace Street
Toronto
Extends to all her friends and relatives
her best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Starkman
and family
824 Dundas Street West
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. Steinberg
and family
211 Glenholme Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. J. Stutz and family
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Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. Louis N. Sukloff
465 Bay Street
Toronto
Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Swadron
and family
186 Quebec Avenue
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. B. Taube
189 Indian Road
Toronto
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Tibbock and family
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Toronto
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Wall Brothers
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Julius Weil
and daughters
364 Palmerston Boulevard
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Weinberg
and family
209 Dorecourt Road
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Jos. Weinzweig
and family
399 College Street
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. J. Weiss
and family
58 Ashburnham Road
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. E. H. White
and son
510 Palmerston Boulevard
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Wolfe and family
773 Queen Street West
Toronto
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. M. Wolfson and family
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their best wishes with the compliments
of the season.

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Ben Yaffe
282 Glenrose Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Phillip Yaffe
19 Aberdeen Avenue
Toronto

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

**Out-of-Town New Year
Greetings**

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. C. Caplan and family
354 Stewart Street
Ottawa

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Chas. Kert and
son Morley
Kert Apartments
Ottawa

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. Naomi Glickman and family
Los Angeles, California

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. L. Kenen
Cleveland, Ohio

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. W. Smith
134 Strathcona Square
Apartment 8
Sherbrooke, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Sidney S. Lewis
London, England

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Benjamin Segal
and son
310 Second Street West
Cornwall

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Frank and family
197 Harkness Street
Hamilton

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Geller and family
104 Ontario Avenue
Hamilton

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Lax and family
43 Delaware Avenue
Hamilton

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

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Mr. and Mrs. S. S. Needle
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Dr. S. Rosen
310 Lisgar Building
Hamilton

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. Segal and son Avrum
Aberdeen Apartments
Aberdeen Avenue
Hamilton

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

**PALESTINE EDUCATION
ORDINANCE**

A new education ordinance has been published by the Palestine administration proclaiming every municipality and local council in Palestine as the local education authority, with right of imposing educational taxes and responsible for providing school buildings, teachers, etc., acting through a committee consisting of members of the Municipality, government officials and others. A local education authority may draw up regulations for the inhabitants of the area for the purposes of education according to regulations to be prescribed by the High Commissioner in Executive Council.

The draft educational ordinance was published in October, 1927, and aroused considerable opposition among all sections of the population, on the ground that it would destroy the right of the population to educate their children as they wished.

Greetings for the New Year

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Happy and Prosperous New Year

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A. C. LOCKE, Proprietor

MILK

BUTTER

CREAM

A call will bring our driver to your door

HILLCREST 1406

Cor. Albany Ave. and Dupont St.

LEAH

Continued from page 125

Pink soda water. Red soda water.

Was there happiness somewhere in this world? For Leah there seemed only confusion. Some people loved, she'd think, and for that love they fight; they endure all hardships. Do I love him? Some people hate, and that hatred fills them with the fire to endure. I don't hate, I don't love. I don't understand him.

The children. How they worried her. It was—don't do this, and don't do that. Don't eat this. Watch out for the trolley cars.

One day she had heard the clang of the fire engines. How many fires there were! Half the world must be burning up, there were so many engines. Clang! Nearer they came. They ran so fast. "Elka . . . Bennie . . . Tessie." She ran out. "Oh, there you are. They run so fast, them fire engines; they can run you over. If only your father were here. I cannot do it all by myself. The store, the sewing, the cooking—you kids. Oh, why can't I die? Why can't I die?"

(How foolish it seemed now, just because the fire engines had excited her—to want to die.)

He had come back. "Where was you?" she asked.

"What does it matter? You can't understand, Leah. I'm back. I'll stay in the store. I'll be a good husband now, a good father." He laughed scornfully. It seemed funny to him to be a good husband and father.

Yes, he stayed. He scolded and scolded. He insulted all the customers until there were hardly any left. He raved about Life and Death and God. He jeered at Leah: "Stupid one, fat one, what do you know?"

But she no longer listened silently while he talked. Oh, the things she had said! She was ashamed to think of them

now. She remembered their last quarrel—the week before he died. "I hate you," she had cried, "you good for nothing! I hate you!"

* * *

It was all like a dream now. So long ago. Now she loved to work in the store, loved to sew, loved to be alone. It was so quiet. She breathed the stillness in as one would breathe in a lovely perfume. —*Jewish Times.*

Who Said Farmers Are Not Smart?

Ben Fenster was touring the country for the first time. As he passed a very poor looking little farm, he stopped and asked the owner, who was walking along the fence, "Say, Mister, pardon me, but how do you manage to make both ends meet on such a poor piece of land?"

"Well, it's like this," replied the farmer, "see that man out in the field; he works for me; but since I can't afford to pay him in money, I am paying him in land. And in a few years the whole farm will belong to him. Then it will be my turn to work for him until get the farm back."

Behind in Front

A train headed for Chicago was way behind time. And the discontent among the passengers gathered force with every moment. The business people were troubled because they were going to miss their appointments. And the shoppers feared that the stores would be closed before the train reached the city.

As the porter came through one of the chair cars, Isadore Goldenson, a traveling salesman, said to him:

"Tell me, Sam—what is the matter? Why is the train so late?"

"Well, you see, sir," replied the porter, "the train in front is behind, and we were behind before besides."

Greetings for the New Year**W. R. Edwards**
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Rosh Hashonah Greetings

Received too late to classify.

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Mr. and Mrs. A. P. Abramovich
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. C. Albert and family
1872 Van Horne Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Benjamin
and family
779 Outremont Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Bercovitch
and family
4617 Hutchison Street
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Fred Brown
and family
Drummond Apartments
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Finestone
and family
4436 St. Catherine Street West
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Friedman
and family
784 Bloomfield Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Miss Alice Strasberg
37 St. Catherine Road
Montreal, Que.

Extends to all her friends and relatives
her best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Maxwell H. Toker, D.D.S.
4867 Sherbrooke Street West
Westmount, Que.

Extends to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. John Ulenetzky
Apartment 4
439 Sherbrooke Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Wm. Glickman
and son Irwin
2619 Notre Dame Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. Moe Goldenberg and family
727 Querbes Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Gruber and family
90 Cote St. Catherine Road
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Miss Pauline Kneiberg
4545 Jeanne Mance Street
Montreal, Que.

Extends to all her friends and relatives
her best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Harry Kart
and children, Anita and Mortimer
284 Harvard Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. A. Kneib
St. Gray Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

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Mr. and Mrs. E. Littner and family
1271 Lajoie Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. R. Lonn
1899 St. Catherine Street East
Montreal, Que.

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their best wishes with the compliments
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M. GELBER, President.

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*Train a child in the way he should go, and when he
is old he will not depart from it.—Prov. XXII, 6.*

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Harry Gordon and son Paul Leon
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. W. Gradinger
and family

291 Prudhomme Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Kussner
and family
113 St. Joseph Boulevard West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Hyman Littner
(nee Rae Korenberg)
125 Dante Street
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Nat Littner
5687 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. I. Moore
1310 St. Catherine Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Rapp
335 de l'Epee Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Reisman
and family
22 Sherbrooke Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Simon Rothman
Apartment 10
125 Mount Royal Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Louis A. Sendel
Apartment 8
716 de l'Epee Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. W. Silver and family
784 Bloomfield Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. William Singer
and children
317 Kensington Avenue
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Sonenberg
and family
Apartment 3
1040 Van Horne Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. T. Staroselsky
3672 St. Lawrence Boulevard
Montreal, Que.

Extend to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Israel Stober
1013 Atwater Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. Foster
Guelph, Ont.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Simon and daughter
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Sol. Feller and sons
256 Stewart Street
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
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and relative
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Avenue
and relative
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YEAR 1928
Foster
and relative
compliments

YEAR 1928
and daughter
and relative
compliments

YEAR 1928
and sons
and relative
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and family
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Dr. T. L. Granovsky	Drs. Simon & Simon
Dr. J. H. Griss	Dr. S. Strauss
Dr. S. J. Hellen	Dr. J. Tarshie
Dr. J. Landau	Dr. H. Winkler
Drs. Landsberg & Garfield	Dr. Mark Zimmerman

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. Kizell and family
395 Daly Avenue
Ottawa, Ont.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. H. Rosenes and family
172 Cartier Street
Ottawa, Ont.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Maurice D. Heller
1151 Dufferin Street
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(formerly of Toronto)

Extend to all his friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Louis Rycus
and family
3285 Burlington Avenue
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Henry Papernick
44 Austin Terrace
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Sam Papernick
and family
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Toronto

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. E. Reibstein and sons
715 Dufferin Street
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Scher and family
557 Euclid Avenue
Toronto

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. M. Schwartz
and family
33 Munro Park Avenue
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Oscar F. Silver
and family
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Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. A. Sprachman and son
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of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Deworetsky and
son, Harold
Apartment 1, 342 College Street
Toronto

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Emsig and family
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. Jessie Reinfeld and son
62 Lakeshore Boulevard
Toronto

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. R. B. Friedman and sons
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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. C. Garfunkel and family
177 Forest Hill Road
Toronto

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their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. J. S. Granatstein
170 Rosedale Heights Drive
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. A. Green and family
209 Westmount Avenue
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
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at 29-31 Cecil Street

heartily wish all the Officers, Executive, Members and Friends a happy and prosperous New Year, and wish to take this opportunity to thank the entire Jewish Community both in and out of the City of Toronto for the comfortable home we occupy. We trust you will also not forget us in the future.

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Rabbi Isserman's Editorial

Continued from page 1

Rosh Hashonah is a spiritual oasis in a desert of strife and competition and material passions. If we stop to listen to its imperious challenge, we can win for ourselves some peace of soul, some of that serenity and calm which shall enable us in the ensuing year to live more nobly and more beautifully. May we all heed that challenge and then Leshono Tovah Nikothev.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Benjamin Greenberg
and daughter
288 Grace Street
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Leo A. Maldaver
and son
Toronto

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Shabsay
and daughters
177 Grace Street
Toronto

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their best wishes with the compliments
of the season.

MONTREAL

5689 A HAPPY NEW YEAR 1928
Dr. S. J. Schachter
208 Medical Dental Building
Montreal, Que.

Extend to all his friends and relatives
his best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Ben Friedman
and family
4387 Westmount Avenue
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Alex Grief
and daughter
140 St. Joseph Boulevard West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. B. M. Weiner
575 Outremont Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Jack Steinberg
443 Elm Avenue
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. S. Smilovitz
and family
151 St. Joseph Boulevard West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Tatarsky
and family
1560 St. Dominique Street
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

Editorial

Continued from page 1

mass actions—a vivid symphony of religious fervor.

We have great assemblies of Jews in the synagogues on Rosh Hashonah. They pray and recite, and go through the motions. The fervor is gone. The fire is extinguished. The spirit has fled. The hearts are cold. The prayers are words, empty. The Rosh Hashonah institution is a hollow form. For the rich Jewish life that fed it with spiritual nutriment has dried up. There are religious preachers who talk of creating new forms in consonance with the realities of contemporary conditions. New forms may be made. But there is lacking the life to impregnate them with vitality. It took extraordinary national genius to create an institution like Rosh Hashonah. We look in wonder and admiration at the remarkable work of art and are thrilled in contemplation of the genius that gave it birth.

—A.B.R.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. David Spector
and daughter, Lauretta
3655 Ste. Famille Street
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. L. Abbey and family
4462 Sherbrooke Street West
Westmount, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Samuel Grover
and son, Dave
Sherbrooke Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Rudolph
425 Champagne Avenue
Outremont, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. H. Sinclair
5355 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. A. Silverman
and family
5681 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. M. Silverman
5926 Park Avenue
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mrs. J. Boldman and family
2580 Notre Dame Street West
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

5689 A HAPPY NEW YEAR 1928
Mr. and Mrs. Harry A. Shapiro
and daughter
Montreal, Que.

Extend to all their friends and relatives
their best wishes with the compliments
of the season.

HOLY DAY S

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HOLY DAY SERVICES OVER CFCA

People who are confined to their homes or who live in outlying districts will hear Rosh Hashonah morning services at Holy Blossom Synagogue Saturday, September 15, commencing at 10 a.m., broadcast over Station CFCA through the courtesy of the Toronto Daily Star.

YOUNG JUDAEA DINNER

Young Judaea Leaders' Council tendered a presentation dinner at Harris Hotel, Thursday evening last, September 20, in honour of Louis Rasminsky, who is leaving Toronto Monday, September 17, for Europe, to continue his studies in economics.

CAMPAIGN OPENS

The official opening of the annual campaign of the Daughters of Israel Charity Society was held Sunday, September 9, at the Zionist building. Speakers were Rabbi Sachs, B. Nathanson and A. Cash. Daughters of Israel Charity Society are going to build a day nursery.

HADASSAH

Western Chapter of Hadassah held an executive meeting at the Zionist Institute Monday afternoon, September 10. Plans were commenced for the chapter's booths at the League of Nations Exposition to be held at the Coliseum, November 6 and 7. Chapter meets Monday, September 17, at a bridge, at the Zionist Institute.

Daughters of Zion Chapter held an executive meeting Monday afternoon, September 10, at the home of Mrs. R. Greenberg, 438 Markham Street. Discussions and plans on the weiner and Dutch booth, apron and towel booth and the Hamburger booth, convened by the Daughters of Zion Chapter. Rummage sale the last week in September. Any Hadassah members or friends who wish to contribute rummage, send it within the next week to 803 Manning Avenue. Chapter meets Monday afternoon next, September 17.

Kadimah Chapter met at a conference Tuesday afternoon, September 11, at the home of Mrs. M. Hanisch, 115 Douglas Drive. Arrangements were commenced for the baby booth at the League of Nations Exposition.

Scopus Chapter held an executive meeting Monday afternoon, September 10, at the home of Mrs. Frank Goldberg, 65 Atlas Avenue. Discussion and arrangements commenced on the home-made candy booth and the French pastry booth to be convened by this chapter. Chapter meets Monday afternoon next, September 17, when general bazaar convener will be elected.

Naomi Chapter held an executive meeting at the home of Mrs. J. Rashkofsky, 6 Burnside Drive, Monday afternoon, September 10. Arrangements were commenced for the chapter's booths at the Exposition. Chapter meets Monday afternoon, September 17.

BOY COUNCIL NEWS

Controller Sam W. Pasis, of the Boy Council, and Athletic Commissioner for Toronto, representing the underprivileged boys of Toronto, was a guest of the Canadian National Exhibition at the directors' luncheon August 28.

With him were Mayor Roy Madden, Chas. E. Clarke, secretary of the Council, and Mac Reddaway. The Boy Council is running a cross-country run September 22. All entries are open now. Information from Trin. 8701 or by writing to 426 Spadina Avenue. Controller Pasis is in charge.

HOI ALLOI CLUB

Hoi Alloi Club held their opening meeting Sunday last at the home of M. Abramowitz, Hilton Avenue. Applicants for membership, eighteen years or over, call M. Adler, Lombard 0409.

EXECUTIVE MEETING

An executive meeting of the Jewish Children's Home will be held Tuesday, September 18, at 8 p.m., at the home of Mrs. N. Rosenberg, 14 Austin Terrace.

Now that the holidays are with us we would suggest a visit to the Victory Florists at 568 Queen Street West, where sprays, bouquets and flowers of every description can be supplied at very reasonable prices and with excellent service. Why not call and select your requirements there. We are confident you will become an enthusiastic regular patron.

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Toronto Hydro-Electric System
wishes all Jews
a very prosperous and
happy New Year



TORONTO HYDRO-ELECTRIC SYSTEM
225 YONGE ST. TORONTO

The Spirit of Modern Progress

By RABBI SAMUEL SACHS, Goel Tzedec Synagogue, Toronto

The soul is a monarch ruling over three realms, yesterday, to-day and to-morrow. The ruler of yesterday is memory, the general of to-day is reason, and the regent of to-morrow is hope. Memory and its rich past helps man through experience and its warnings; but the backward look involves the danger of over-emphasizing the yesterdays until the soul stands still and does nothing else but boast of the past. Hope spreads out before youth golden prizes, brilliant rewards, far-off goals, as incentives to labour; but to the advantages of hope must be added the danger that youth will neglect the treasure-bearing past, will overwork the future and mistake promise for performance. And if the middle-aged man concentrates on the present, and scoffs alike at the precedents of yesterday and the dreams of to-morrow, and wins material success, he is in danger of becoming a mammon-worshipper and treadmill worker, unredeemed by ideals. The ideal man works to-day, remembers yesterday and plans for to-morrow, thus living at once in three realms, enjoying all the treasures and escaping all the dangers of each of these three kingdoms of time.

On the occasion of the New Year, as we Jews take inventory of our spiritual and intellectual possessions, we observe that the eyes of our modern age are not only fastened upon the future, but fascinated by it. The result is that we neglect, we forget, we despise, we forsake the traditions of the past. And without adherence to those traditions, our Jewishness is turned into very much watered stock.

Allow me to relate a parable. The Spirit of Modern Progress one day called on a Jewish gentleman and said to him, "I perceive that you are discontented with your life. Tell me

what it is that will make you happy and you shall have it."

The Jew reflected a moment and then replied: "If you have such power at your command, make my life in the Diaspora safe."

"Why, certainly," said the Spirit of Modern Progress, and he soon presented the Jew with the sweet gifts of political freedom and civic rights, and his life and possessions were safe. "Is there anything else that you desire?"

"Yes," said the Jew. "Make my life more comfortable."

"Oh, that is easy," said the Spirit, whereupon he gave the Jew beautiful cities with clean streets and efficient police departments. He gave him handsome houses with modern plumbing and electric lights and fireless cookers and iceless refrigerators and automatic elevators and a thousand other things that make living easy. "Now, what more? You have but to ask for it and it is yours."

The Jew answered, "Make my business more comfortable." Whereupon the Spirit of Modern Progress gave him the telephone and the telegraph and the radio, the railroad and the steamship, not to mention the typewriter, stenography and the modern filing system.

After this the Jew asked that his pleasures be made more comfortable, and the Spirit came back at him with fireproof theatres, roof gardens, cabarets, night clubs, comic operas, motor cars and steam yachts.

Again the Spirit addressed him and asked, "Do you desire more?"

And the materially prosperous Jew answered, "Yes, make my religion more comfortable."

"Why, that is simplicity itself," replied the Spirit, and forthwith he gave him magnificent synagogues, comfortable seats in which it is indeed a pleasure to take a nap, fit for

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a Happy and Prosperous New Year

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minute sermons dealing with nothing Jewish in particular, listened to just a few times in the year, Jewish knowledge administered to the young once a week by the teaspoon, and three months to rest from their arduous labour. "And now," asked the Spirit of Modern Progress, "are you satisfied at last, or is there something still lacking to crown your happiness?"

Replied the modern Jew, "Yes, nothing yet remains. I wish you would make my conscience more comfortable, less sensitive."

"That is the most difficult request of all," said the Spirit, "but I think it can be done."

Thereupon he did away with the idea of a personal God, who constantly watches over you, and turned Him into some sort of vague sociological conception that only the so-called intelligentsia (whatever that means) are able to grasp, and they won't tell. He also made sin a figment of the imagination or an error of thought, and he remodelled Gehinnom into a comfortable winter resort.

At that the modern Jew fell back in his easy chair, stuck his slippered feet up on the window sill and remarked, "Really, my dear Spirit, you have made religion so comfortable that I shall not need to give it a thought." And then this perfectly satisfied gentleman buried himself in his newspaper and became oblivious to all base trifles, and his soul was lifted to a higher ethical plane as his interest was absorbed by a profound and thought-provoking essay on the results of the latest golf tournament. As for the Spirit of Modern Progress, he began to float out of the window.

"Where are you going?" asked the modern Jew.

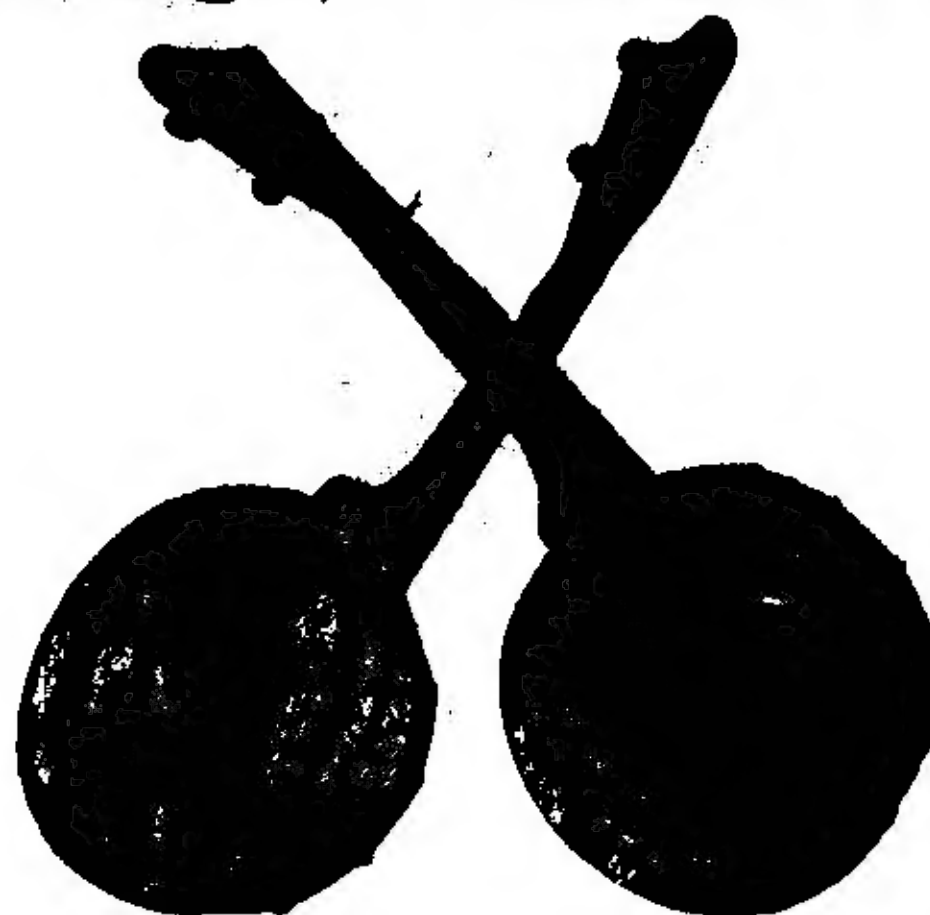
"To see my father; he is dying," replied the Spirit.

"And who is your father?"

"My father is the Spirit of Nobility," answered the Spirit of Modern Progress. "He is on his last legs."

Taking stock this Rosh Hashono, if you have forsaken the traditions of Jewish life for which countless Jewish martyrs gave

Greetings for the New Year



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TORONTO

their life-blood in the past, ask yourself why you are a Jew. How do you live up to this noble title? You will perhaps tell me that as a Jew you have a mission, to teach the world certain ethical truths. But this has already been accomplished; the world has already been made acquainted with those ethical truths; the Jewish bible has already become part and parcel of Christian teaching. Now what? How do you justify your existence? Is it because you believe that you are part of a national entity? But you deny that there exists such a thing as a Jewish nation. Is it perhaps because the Jew has certain laws and traditions that are distinctively Jewish? But you have openly thrown over most of the traditions and are gradually renouncing the rest. In what way are you a Jew? The striving for social justice is not the sole property of the Jew. The Jew has no monopoly on the desire for amicable relations between capital and labour. A resolution for world peace does not in itself make one Jewish if otherwise he is not. All these strivings are part of the Jewish religion, but they are as well shared by all civilized religions and cultures. Are you a Jew, perhaps, because you do not believe in Jesus as the Messiah? The Mohammedan does not be-

lieve in that either. Ah, but you do not believe in Mohammed! Neither does the Buddhist. But you do not worship Buddha! Then, I have it, you are a Jew because you do not believe in any special forms or traditions. But the Unitarian comes under that heading, too. Then, maybe, you are a Unitarian. But, coming back to where we started, you claim after all that you are a Jew. What then distinguishes you as a Jew? Is it, perhaps, that the Gentile world will refuse to forget that you are a Jew, no matter how much of your Jewishness you have succeeded in losing? Then, in the name of fairness and truth, if a Jew you are destined to remain, why not be one in all respects?

Our progressive (?) brothers would have us bury the past and burn all our bridges behind us. They would have us believe that yesterday is a mausoleum of dead deeds and a catacomb for discarded mental, moral and spiritual mummies. But that means undermining our own position, removing the foundation and the walls from the House of Israel. Why, even generally speaking, man would be utterly impotent for any heroic thought or deed were it not for his yesterdays stored in memory. He would remain a perpetual infant.

Continued on page 139

DIAMONDS



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Holy Blossom Hebrew Congregation. Rabbi F. M. Isserman, Bond Street.

Rosh Hashonah services Friday, September 14, at 8 p.m. Sermon, "The Power of Religion." Rosh Hashonah morning services Saturday at 10 a.m. Sermon, "A Badge of Shame or a Crown of Glory." This service will be broadcast over CFCA.

Holy Blossom congregation annex services for people who have no synagogue affiliations is to be continued this year at Pythian Castle Hall, 247 College Street. Young people of the congregation will take full charge, conduct the service, comprise the choir, and give the sermons. Because of the orthodox tendency of the clientele of these services, Sunday, September 16, the second day of Rosh Hashonah, services will be conducted. Rabbi Isserman will be in charge.

WEDDINGS

Cohen—Finsten

The wedding was solemnized at the home of Mr. and Mrs. Victor Finsten, Wells Hill Avenue, Sunday, September 2, of their daughter, Anne, and Maurice Charles Cohen, son of Mr. and Mrs. L. Moscovitch, of Montreal. Rev. Wladowsky officiated. The bride was given away by her father. She wore a beaded dress with veil of Venetian lace and pearls, and carried a shower bouquet of Isabelle roses and lilies-of-the-valley. Mrs. M. A. Venis, sister of the bride, was her only attendant, wearing a gown of black transparent velvet and a black picture hat. She carried a bouquet of Columbia roses. The groom was attended by Joseph Hersch, of New York. Following a family dinner and reception in the evening, the bride and groom left on an extended trip through the states.

Holzberg—Brody

The marriage of Sarah Esther, daughter of Mr. and Mrs. M. Brody, to Simon, son of Mr. and Mrs. F. Holzberg, of Montreal, was solemnized Sunday, September 9, at the home of the bride's parents, Borden Street. Rabbi Sachs officiated. The bride was given away by her sister, Mrs. L. Stone, of Hamilton, who was dressed in a black transparent velvet gown, trimmed with pink silk and rhinestones. The bride's gown was of white charmeuse satin in period style, with circular tulle frills trimmed with a large bow of white moire. Her veil was of embroidered net with cap of Chantilly lace trimmed with pearls and orange blossoms. Her shoes were of white moire with rhinestone buckles and she carried a shower bouquet of lilies and lilies-of-the-valley. The bride was attended by Miss Esther Holzberg, of Montreal, in a mauve taffeta gown bouffant style. Her bouquet was of Ophelia roses. The best man was Louis J. Brody, of Windsor. The groom's mother was gowned in a black georgette gown, the bride's mother, in a gown of navy blue georgette with sand trimmings. A dinner was held for the immediate family. The groom's gift to the bride was a string of pearls. The out-of-town guests were: Mr. and Mrs. F. Holzberg, Miss Esther Holzberg and Norman Holzberg, of Montreal; Mr. and Mrs. Ben Brody, Miss Doris and Lewis Brody, Mr. and Mrs. S. K. Baum, Ben and Charles Baum, Mr. and Mrs. Nelson Brody, Louis J. Brody, Frances Geller, all of Windsor; Mr. and Mrs. L. Stone, Dr. and Mrs. Moses, Mr. Swerling, of Hamilton. Mr. and Mrs. Holzberg left for Buffalo, Rochester and other southern points. Going away the bride wore a brown transparent velvet gown, brown velour hat, brown coat trimmed with beige wolf, with shoes and purse to match. They will live in Hamilton.

Berman—Fink

Mr. and Mrs. Louis Fink, 533 Palmerston Boulevard, announce the marriage of their only daughter, Bella Grace, to Joseph Berman, of Detroit.

Goel Tzedec Synagogue, University Avenue. Rabbi Samuel Sachs.

Rosh Hashonah services, Friday, 7.30 p.m.; Saturday, 8 a.m., and 7.30 p.m.; Sunday, 8 a.m. Sermon, Saturday, at 10.30, "Tuning in on Heaven"; Sunday, at 10.30, "Calendar, Clock and Mirror." Sunday School opens October 14 for registration and sessions. Sisterhood, Young People's League, and the Junior Young People's League will commence their activities during October.

ENGAGEMENTS

Mr. and Mrs. H. Phillips, Major Street, announce the engagement of their eldest daughter, Marian, to Irving, eldest son of Mr. and Mrs. I. Laderman, Euclid Avenue. Marriage in October.

Mrs. Michael Levine, 670 Huron Street, announce the engagement of her youngest daughter, Lillian, to Mac M. Silverberg, son of Mr. and Mrs. S. Silverberg, of New York City.

Mrs. Sarah Levine, Bathurst Street, announces the engagement of her daughter, Dorothy, to Barney Bliss, eldest son of Mr. and Mrs. H. Bliss.

APPROACHING MARRIAGE

Mr. and Mrs. Jacob Smith announce the approaching marriage of their daughter, Goldie, to Sydney Roth, son of Mr. and Mrs. Henry Moses, Tuesday, October 16, at the King Edward Hotel.

BORN

At Toronto General Hospital, Sunday, September 9, to Rabbi and Mrs. Ferdinand M. Isserman, a son.

To Dr. and Mrs. Benjamin B. Balick, of New York (née Alice Goldblatt, formerly of Toronto), at the Western Hospital, Friday, September 7, a son.

Monday, September 10, at Toronto General Hospital, to Mr. and Mrs. Samuel Factor, a daughter.

DEATHS

Mrs. Rose Gold, age sixty-five, wife of Wolf Gold, of 1006 Bathurst Street, died Monday, September 10, at 3 p.m. She was a member of Daughters of Israel Society. Surviving are her husband, five sons, five daughters and fifteen grandchildren. The daughters are Mrs. A. Miller, of Orillia; Mrs. I. Caplan, Mrs. Wm. Krangle, Mrs. Bernard Silverberg and Lillian, all of Toronto. The sons are Louis, Harry, Morris, Eddie and Herman, all of Toronto. The funeral took place Tues-



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day, at 2 p.m., to Judean Benevolent Society Cemetery.

CARD OF THANKS

All notices under this head twenty-five cents per count line

Mrs. E. Ellenberg and family, Coolmine Road, wish to thank their relatives and friends for their kindness and sympathy during their recent sad bereavement.

Mrs. H. R. Fox, Beatrice Street, wishes to thank her relatives and friends for their kindnesses during her illness.

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Mr. and Kendal Av summer ho Maine.

Mr. and Lowther Av summer ho Mrs. S.

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Mr. and Bathurst St from New Y

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Lindsay, Miss An children Brunswick spending

Mrs. L Welland A summerf parents, a Windsor,

TORONTO SOCIAL

All Society items and other local news should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephone: Elgin 1636-1457.

Mr. and Mrs. Harry Rotenberg and family, Warren Road, returned Tuesday from their summer home at Cobourg.

Dr. and Mrs. V. D. Frankenstein, of Chicago, are guests of Rabbi and Mrs. F. M. Isserman, Strathearn Boulevard.

Mr. and Mrs. M. J. Singer and family, Kendal Avenue, are back from their summer home at Old Orchard Beach, Maine.

Mr. and Mrs. L. Gelber and family, Lowther Avenue, are in town from their summer home at Bobcaygeon.

Mrs. S. E. Lyons and children, Douglas Drive, returned home Monday from Grand Beach, Maine, where they have been summering.

Mr. and Mrs. Jess Kaplan, 1597 Bathurst Street, returned home Tuesday from New York.

Mrs. D. Dunkelman, Rowanwood Avenue, spent a few days in town, from her summer home at Roche's Point.

Mrs. H. Kert, Miss Sadie Kert and Max Kert, of Montreal, were guests of Mr. and Mrs. Lawrence Kert, Welland Avenue, Moore Park.

Mrs. J. J. Allen and son, Lawrence, and her mother, Mrs. J. Abramson, of Roxborough Road, are home from a month's stay at Roscoe, N.Y.

H. D. Golby and I. S. Scheuer have returned from a motor trip to Montreal and the Laurentian Mountains.

Mr. and Mrs. E. A. Leopold, of New York, who were guests of Mr. and Mrs. Barney Harris, Rushton Road, have returned home.

Lionel Gelber, Lowther Avenue, who spent the summer abroad, was at Bobcaygeon with his parents for a few days, before returning to town.

Alex Isaacs, of Chicago, is the guest of Mr. and Mrs. Julius J. Eisman, Clifton Road, before going on to Harvard College.

Mr. and Mrs. William Loebel, Oriole Parkway, are home after a month's trip to Banff and the Western Coast.

Miss Jacqueline Jacobs, who has been spending the past two and a half months abroad, returned home Friday on the motor steamer Augustus, from Genoa, Italy. Mr. and Mrs. Ralph Jacobs, Walmer Road, were in New York to meet their daughter.

Mrs. I. Levy and Miss Marye Levy, of Hamilton, who visited their daughter and sister, Mrs. M. L. Levy, Normanna Avenue, have returned home.

Mrs. L. J. Isaacs, of Chicago, is with Mrs. F. L. Kahn, Kingsmere Road.

Mrs. Benjamin Raz, Osgoode Mansions, Palmerston Boulevard, has returned home after summering in Europe.

Dr. Lawrence Hutner, who visited his parents, Mr. and Mrs. F. S. Hutner at Jackson's Point, returned to the Montefiore Hospital, New York.

Mrs. Anna Selick was a guest speaker to the National Council of Women at the Canadian National Exhibition Friday last.

Dr. and Mrs. I. L. Himelstein, Pine-wood Avenue, and Mr. and Mrs. Joseph Marin, of Turner Road, motored for ten days to New York, Atlantic City and Philadelphia.

Miss Mildred Fried, of North Bay, was in town for a few days.

Miss Mildred Marks, Sussex Court, entertained at luncheon at the Primrose Club and theatre. Mrs. Ellis Samuels, Mrs. A. Salem and Miss Emily Samuels, all of Detroit, and Miss Dora Samuels, were there.

J. Houzer and Percy Houzer, of Lindsay, are home for the holidays.

Miss Audrey Mehr and Ralph Mehr, children of Mr. and Mrs. S. Mehr, Brunswick Avenue, are home after spending the summer at camp.

Mrs. Lawrence Kert and baby, of Welland Avenue, Moore Park, who were summering at the summer home of her parents, Mr. and Mrs. S. Muratsky, near Windsor, are back in town.

Mrs. Roy Frankel, Hudson Drive, has gone to Chicago to visit her parents, Mr. and Mrs. Jacob Fraley, at the Madison Park Hotel.

Mrs. H. G. Gordon, Walmer Road, is home from a trip to Philadelphia and Atlantic City.

Mrs. D. I. Siegel, Dufferin Street, entertained at luncheon in honour of the Arnovich family, of New York, and her sister, Mrs. Daniel Shabell, of Los Angeles, Cal.

Mrs. Saul Dobrofsky, of Montreal, who visited her parents, Mr. and Mrs. F. S. Hutner, at Jackson's Point, has gone home.

Herman Oberndorffer, of Brockville, Ont., spent the past ten days with his brother, Fred Oberndorffer, Palmerston Gardens.

Mrs. Harry Solway and children, Glenholme Avenue, are home after spending the summer at North Bay.

Mr. and Mrs. I. H. Kurtz and family, Crang Avenue, returned Wednesday from Ward's Island, where they spent the summer.

Mr. and Mrs. Charles Rotenberg and baby are back from their summer place at Big Cedar Point, and are at their new home, 114 Imperial Street.

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Mr. and Mrs. Abe Lesser, of Montreal, are guests of Mr. and Mrs. Jack Creed, Glen Road.

Mrs. E. Palter, Palmerston Boulevard, was hostess at dinner for the Arnovich family, of New York, and her niece, Mrs. Daniel Shabell, of Los Angeles.

Mr. and Mrs. Moe Slabosky and daughter, Dorothy, of Montreal and Miss Marcia Hansher, Wells Hill Avenue, were at Clifton Hotel, Niagara Falls, during the holiday week-end.

Miss Ruth Schwartz, Madison Avenue, is home from a trip to New York.

Continued on page 140

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A Happy New Year

The Year in Sport

By GEORGE JOEL

A review of the athletic exploits of our Jewish athletes for the past year is replete with startling individual performances. The biggest event, if from a publicity angle only, in the history of Jewish sport, was the debut of Andy Cohen as second baseman for the New York Giants. Cohen is just another second baseman but because he is a Jew a great furor was made over his entrance into the big leagues. It proves among other things that the sport promoters are very anxious to attract Jewish patronage to their games. Cohen started off with a bang and the publicity increased to such proportions that an uninformed observer might get the impression that Cohen was a combination of Babe Ruth, Ty Cobb and Rodger Hornesby. At that Andy is big league stuff and he's in the game to stay.

The only other Jew in the big leagues was Moe Berg, catcher for the Chicago White Sox. Moe finished his second year but for some reason got little mention on the score of his Jewishness. In the minor leagues, Jonah Goldman, who was farmed out by Cleveland to the Decatur team of the Three "I" league starred in the bushes and will be seen with the Indians next fall. Solly Mishik, of football fame and for two years first baseman for the San Francisco Seals was released by the coast team. The New York Yankees immediately signed him for 1929. Ike Goldstein, a pitcher for the Wheeling team of West Virginia did so well that he was signed by the Detroit Tigers. He attracted attention because of his nationality.

When the year started there were no Jewish prize fighters holding a title. This unwarranted and unusual state of affairs was soon righted when Izzy Schwartz won the flyweight championship. He still remains our only champion. The year saw the decline of some of our best Jewish fighters. Sid Terris, the leading lightweight contender was knocked out. Ruby Goldstein attempted another comeback with the usual results. A new Jewish heavyweight appeared in the offing in the bulking form of Armand Emanuel of California, who has been doing nicely in the light-heavyweight division. The year also witnessed the sorry spectacle of Battling Levinsky, former light-heavyweight champion of the world, now well on in middle age, attempt a comeback. The effort was short lived and the battler went back into his shell.

In amateur boxing Harry Devine of Massachusetts and Hymie Miller won places on the United States Olympic Boxing team. Hymie was eliminated in an early round and Devine was

not put out until the semi-finals. All this happened at Amsterdam, Holland.

The Jews that played college football during the past season are so many that it would take a column merely to mention their names. Let it be sufficient to know that enough boys play the game to make picking three All-Jewish teams a task of great difficulty. The trouble was to find out whose name should be omitted. The best backfield man of the year was unquestionably Jonah Goldman of Syracuse University. Goldman received more mention for All-American honors than any other Jewish player in the country. A close second to Goldman was Brick Marcus of the University of California. The star linesman of the season was Walter Winick, also of Syracuse. There was no other Jewish linesman in the country that could compare with Winick. Other star linesmen were Baer of Michigan, Kaufman of California and Meilzinger of Carnegie Tech.

The only Jewish tennis player in the senior ranks that caused any comment was Julius Seligson. Seligson surprised the experts by losing the National Indoor Singles Championship but came back and upset the dope by walking off with the Intercollegiate Tennis Championship, the Eastern Open and the Metropolitan title. He was the first Jewish boy to win the Intercollegiate crown. The runner up was also of the faith—Ben Gorchakoff, of Occidental. These two young men were our only representatives in the senior ranks. Among the juniors and boys more Jews could be found. Worthy of comment was Tex Stone, Eddie Jacobs, Willie Jacobs, Julie Wishik, David Jones and Eddie Mendel.

Still no Jewish golfers. Where are they? Three yearly reviews have left this typewriter and each contained a plea for a Jewish golfer. For a time it looked as though Sammy Alpert of Chicago who won the junior title two years ago would arrive but it seems as though Sammy has missed the train. This year the only Jewish golfer who won anything was Edwin Meyerberg, captain of Leland Stanford University golf team who copped the Western Intercollegiate title.

**Jewish Women Athletes are
Excellent Performers—but Few
in Numbers**

Once again the outstanding Jewish woman athlete of the world was Fanny Rosenfeld of Toronto. Miss Rosenfeld was a member of the Canadian Olympic team and finished second in the 100 meter dash at Amsterdam. She also broke the world's record for the discus

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throw, captained the champion women's hockey team in Canada and played basketball in her customary manner.

Helen Jacobs of California was the fourth ranking woman tennis player in the United States. She was a member of the Wightman Cup Team and won any number of important tournaments. The Jewish girl's game has improved vastly and it is only a question of time before she will reach the top. She is the best Jewish woman tennis player in the history of the American sport.

Clara Greenspan led the other sister co-religionist but is as yet not a national figure. Her fame is in the future. Beatrice Gottlieb was unable to win a national title in golf but managed to carry off a few of the more important sectional contests.

Mrs. Spitz also did her share to attract attention to the Jewish women golfers. The Zittenfeld twins performed all sorts of swimming stunts but their accomplishments were more of a publicity than athletic nature. The twins performed most of their tricks in the public prints rather than in the water.

Jews in Minor Sports

Norman Cohen proved himself to be one of the best fencers in the United States. He won the intercollegiate foil championship and was chosen as a member of the United States Olympic fencing team. He also captained the Columbia University fencing team. He was the first Jewish fencer in these United States to gain international recognition with the sabre and epee.

Jews played polo this year. There was a team made up exclusively of Jews. The Messrs. Paul Ladin, Adam Gimbel, Clarence Wimpfheimer and Maurice Goodman were the members. The best Jewish polo player of the year was Milton Kornblum who played with the 101st Cavalry team. Another player of note was Irving Bash, a member of the Atlantic Coast team.

Soccer passed off the horizon as a Jewish sport when the remaining Hakoah players returned to Vienna. The Hakoah club of Vienna withdrew from professional competition and became an amateur organization. The players have taken places with teams all over the world. With this event goes the first and last completely Jewish venture in professional sport. In amateur soccer the 92nd Street Branch of the Y.M.H.A. in New York City won more consecutive games than any other soccer team had ever done before. The unusual part of the Y's record was that the team had been in existence only two years.

There were two all-Jewish teams in action during the past year. The football team of the City College of New York and the Sunrise Tennis team of Woodside, Long Island. Neither team were founded by Jews or in a Jewish organization but were composed of Jews only because the Jews proved to be the best players available.

And so ends another year in Jewish sport. Each year it becomes more difficult to get excited every time a Jew

THE SPIRIT OF MODERN PROGRESS

Continued from page 135

Every river that bears upon its bosom the fleets of trade and commerce sweeps forward with the accumulated store of 10,000 far off rivulets, brooks and rills. Culture means the sweeping together into the reservoir of memory of everything the scholar has thought or read or heard or seen through all the passing years. What is civilization save a storehouse into which the lofty spirits of many climes and times have cast their slowly increasing treasure? As has been well said, yesterday is a granary holding seeds for to-morrow's sowing; yesterday is a medicine chest with cures for to-morrow's bruises; yesterday is a library with wisdom for to-morrow's emergency. And just as soon as men, in an iconoclastic spirit, begin to knock the basic props from under the structures we call to-day, there is grave danger of everything falling in ruins. That applies to Jewish life as well. Let the New Year, therefore, be an opportunity for rededicating ourselves and reconsecrating our lives to a regeneration of Jewish tradition in our individual and communal life.

does something athletic. Pretty soon suspicion is going to be aroused that the Jew after all is not any different than anybody else.—Copyright, 1928, by Jewish Telegraphic Agency, Inc.

LIFE WAS EASIER IN THE OLD DAYS

Abraham Feigenbaum, a centenarian, was asked to what he attributed his longevity.

He replied, "The first 75 years of my life there were no automobiles, and the latter 25 years I haven't left my house."

Bela Kun, who was recently arrested in Vienna and caused considerable trouble between the Austrian and the Hungarian Governments, the latter demanding his extradition, which Austria refused, was removed from the Vienna prison and sent to Germany, from where he will be deported to Russia.

*Greetings and
best wishes for
the coming year*

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Toronto Social

Mrs. H. James and children, Palmerston Boulevard, who were at their summer home in Jackson's Point, returned Monday.

Miss Florence Goldstein, Keele Street, has returned home after spending a few days in Buffalo.

Mrs. J. Sommerstein and children, Kendal Avenue, who stopped for several weeks at the Lakeside House, Jackson's Point, are home.

Maxwell Aiken, Venezuelan consul, entertained at a dinner at the Primrose Club: Mr. and Mrs. Harry J. Waldman, Jose Damaso Fernandez, Consul-General of Mexico, and Senora Fernandez; Jose Certucha, of Mexico; Senorita Certucha

of Spain; Romulo Vargas, vice-consul of Mexico, and Don Caesar Barranco, Consul-General of Cuba.

Mr. and Mrs. Meyer Brenner and children, Lascelles Boulevard, returned Thursday last from their summer home at Jackson's Point.

Mr. and Mrs. L. Satinove, of Atlantic City, who have been spending several weeks at Roche's Point and Toronto, the guests of their sister and brother-in-law, Mr. and Mrs. C. Levy, Edgewood Avenue, have returned home.

Mr. and Mrs. H. A. Farber, Astley Avenue, were hosts at a corn roast Tuesday, September 4, honouring Miss Goldie Smith and Sydney Rath, whose marriage takes place in October.

Dr. and Mrs. I. Goldstick and daughter, of London, Ont., who were the guests of their brother and sister-in-law, Mr. and Mrs. E. Goldstick, Delaware Avenue, for the past two weeks, have gone home.

Mr. and Mrs. D. Lavine, St. Clair Avenue West, are back from their summer home at Big Cedar Point.

Mrs. Saul Soskin and children, of Buffalo, N.Y., are visiting her mother, Mrs. S. Levine, Bathurst Street.

Mrs. D. Appleby and children, Parkside Drive, came home from Bronte, where they spent the summer.

Mr. and Mrs. William Cohen, of Buffalo, and Mr. and Mrs. Henry Podnos, of Niagara Falls, spent the holiday week-end in Toronto, the guests of Mr. and Mrs. O. S. Kling, Rushton Road.

Mr. and Mrs. S. Cohen, of New York, and Mrs. D. Minken, of Ohio, who were visiting with Mr. and Mrs. A. Buckstein, Beatrice Street, for a few days, have gone home.

Mrs. H. R. Fox and children, Beatrice Street, are home from Roche's Point.

Mrs. C. Alter and family, Concord Avenue, are back in town from Big Cedar Point, where they spent the summer.

Mr. and Mrs. J. Barkin and children, of Detroit, have returned home after visiting with Mr. and Mrs. S. Bregman, Glenholme Avenue.

Mrs. M. Brenzel and family, Austin Crescent, who were summering at Jackson's Point, have returned to town.

Mrs. William Liebel and children, Admiral Road, are back from their summer home at Roche's Point.

Mrs. Ben Forer, Burnside Drive, is home from Jackson's Point.

Mr. and Mrs. S. Meretsky, of Windsor, were the guests of their daughter, Mrs. Lawrence Kert, Welland Avenue, Moore Park, for a few days.

Mr. and Mrs. M. Gelber, Huron Street, have returned from their summer home at Bobcaygeon.

Mr. and Mrs. B. Caller and daughter, of Hamilton, spent the past week-end at Jackson's Point.

Mr. and Mrs. L. Prager and children, Vermont Avenue, have returned from Lake Couchiching, Floral Park, where they were summering.

Louis Roytenberg spent a few days with Mr. and Mrs. Samuel Sternberg, Glenholme Avenue, en route to his home in Winnipeg from a trip to Europe.

Mr. and Mrs. Victor Lefel, Mrs. S. Miller, Mr. and Mrs. I. Frumer and children, and Mr. and Mrs. L. Glasner and children, all of Kitchener, Ont., were guests of Mrs. J. Klein, Grace Street.

Mr. and Mrs. Samuel Sternberg, Glenholme Avenue, came home from Port Dalhousie, Ont., where they spent the past few weeks.

Miss Anna Eisen, Euclid Avenue, is home from Montreal.

Misses Claire and Eve Rosenthal,

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Palmerston Boulevard, are home from their vacation spent at Ste. Faustine, at the Laurentian Mountains, and Montreal, Que.

Mr. and Mrs. I. Cooper, Madison Avenue, are back from their summer home at Jackson's Point.

Mrs. D. Goldberg, Barton Avenue, stayed for a week at Jackson's Point.

Mrs. S. Miller and children, of South

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Norwalk, who were the guests of Mr. and Mrs. D. Goldberg, Barton Avenue, for the past two weeks, have returned home.

Mrs. Samuel Cohen, of Rochester, N.Y., and Mrs. R. Schwartz, of New York, are guests of Mrs. Celia Helpert and Mrs. Garcon Fauman, Palmerston Boulevard.

Mr. and Mrs. B. M. Speyer and children, Elm Street, are home from Lake Couchiching, Floral Park, where they stayed for the summer.

Mrs. L. Adelberg and children, Palmerston Boulevard, are back from their summer home at Jackson's Point.

Robert Donnenfeld, Rosedale Heights Drive, left Saturday for Cleveland,

Ohio, and will return to Anne Arbour, Mich., to resume his studies at the University of Michigan.

Dr. and Mrs. B. Bregman, Lonadale Road, and Frank Goldberg, Crawford Street, motored to Rochester, N.Y., last week-end.

Mrs. M. Cohn and children, Harper Avenue, Moore Park, are home from Tent City.

Mr. and Mrs. Greenblatt, of Montreal, were in town over the week-end.

Louis Chesler, of Peterborough, Ont., and Sam Pachowsky, of Waterville, Maine, have left for their homes after spending a week with Mrs. A. Nieman, 255 Grace Street. Mr. and Mrs. B. Chesler, of Peterborough, spent the

week-end with Mr. and Mrs. A. Nieman, who had as their guests for the holiday Mr. and Mrs. H. Nieman, of Buffalo, N.Y.

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At Lakeside House the following spent the week-end: Mr. and Mrs. D. Goldberg, A. Cash, P. Beder, Mrs. Goldberg, Miss Frances Goldberg, Miss Rose Mossos, Miss Dinah Goldberg, J. Eckler, Mr. and Mrs. B. Rapp, Mr. Rosen, M. Sommerstein, Mr. Rogul, Miss R. Samuels, Mrs. Judkin, Miss C. Panzer, Miss Gammers, Mrs. Kassirer and daughter, Port Colborne; Miss R. Zweig, Mrs. M. Miller, Mr. and Mrs. M. Schaver, Detroit; Mr. and Mrs. M. Miller, Brighton Beach, N.Y.; and Mr. and Mrs. Kushner, Brooklyn, N.Y., spent a week at Lakeside House.

Mr. and Mrs. Greenberg, Ottawa, were the guests of Mr. and Mrs. Alaspector at Lakeside House.

Miss Seddy Palmer, of Kingston, gave a party at Robinson's Point, Ont., August 29, in honour of Miss Anita Aronson, of Montreal. Among those present for this event were Chye Sugerman, Esther Circle, Edna Cohen, Doris Rosen, Celia Petegorsky, Doris Kahn, Katie Ryan, Sophia Zacharoff, Fannie Berman, Anne Sugerman, Mr. and Mrs. Cramer, Mrs. Forman, Mrs. Issner, Sara Taren, Sid Cohen, Sam Abramsky,

Sam Ryan, Ben Susman, Percy Robinson, Sam Robinson, Irving Sugerman, Ben Handler, Julius Abramsky, Ralph Abramsky, Freddie Morris, Louis Wartell, Joe Tevan. Among the out-of-town guests were Mr. and Mrs. Rosenblatt, Brooklyn, N.Y.; Harvie Sugel, New York; Harry Goldstein, College Street, Toronto; Lou Sheffer and Phil Aziff, Montreal.

Out-of-town guests for the Berman-Fink wedding were Mrs. E. Berman, Miss Pearl Berman, Morris Berman, Mr. and Mrs. S. Baker, Miss Betty Baker, Emmanuel Baker, Mr. and Mrs. H. Bloom and family, M. Fink, Mr. and Mrs. J. Sallen, M. Jacobson, Miss Ray Radner, Mr. and Mrs. J. Padolsky, all of Detroit; S. Bloom, Mrs. J. Weiner, of New York; Mr. and Mrs. S. Lilly, of Boston; Miss S. Diamond, of Winnipeg, Man.; Mr. and Mrs. H. Cohen, Miss Sadye Cohen, Miss Sara Winberg, of Windsor, Ont.; Mr. and Mrs. J. Swartz, of Woodstock.

Those who honoured Miss Belle G. Fink, a bride-elect, were Mrs. I. Fink, Palmerston Boulevard, bridge and presentation at the Ford Hotel; Misses Mollie Back and Anne Rose, bridge and presentation at the Ford Hotel; Miss

Continued on page 144

1928

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all my heartiest wishes
for a happy and
prosperous New
Year*



RUSSELL NESBITT,
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*takes this opportunity to express to
the Jewish community his heartiest
wishes for a Happy and Prosperous
New Year*

1928 — 5689

Paris Has Become Fourth Jewish Community in Europe

Recent Immigration from Eastern Europe and the Levant Brings New Life and Activity to French Jewry; Statisticians Are at Odds but Popular Estimate Places Community's Strength in French Capital at 200,000.

By J. SCHRECHTMAN

Paris is becoming more and more a Jewish city. But how large is the Jewish community? How many Jews live in the French capital? Even in France they have a meagre idea about this.

It is known that the number of Jews in Paris has grown unusually in the last few years. Some people speak about this with pride and joy, others with quiet regret, but neither group has a clear idea as to how this growth expresses itself numerically. There has been no census in France for a long time. The police statistics take no cognizance of the Jews as such, they only register foreigners, as citizens of such and such a country, or as "homeless." The foreign Jews appear in the police statistics as citizens of Poland, Lithuania, Roumania and other countries. Among the "homeless" are thousands of Russians, Ukrainians, Armenians. Thus, there is no definite official data concerning the number of Jews in Paris. Opinions concerning this number differ so greatly that they mention from 50,000 to 200,000.

Yes, even 200,000 and that, perhaps is not such a gross exaggeration, as it appears at first. We are not accustomed to such a large number. Until now, a much smaller number was always estimated. A year ago, for instance, the organ of the Jewish Consistory of Paris, "Universe Israélite," published an article by a certain U. D. who pointed out, by referring to Jewish mortality statistics, that in the French capital there are now living not more than 65,000 Jews. This calculation was wrong without doubt, because it was based solely upon the number of deaths registered in the Jewish Consistory of Paris. The Consistory contains, however, not more than 5,500 members, that is, approximately, 5,500 families or 25,000 persons. That is, of course, only a very small portion of the Jews of Paris, and all statistical combinations that are based upon mortality tables of this portion are far from agreeing with the actual facts.

In the newspaper, "La Tribune Juive," which is published in Strassburg, there appeared an article, which throws an entirely different light upon the whole problem. According to the figures of this article, there are living in Paris not less than 100,000 Jews of genuine French or Alsatian descent. They are citizens of France, whose native tongue is French, and they are permeated with French culture, and are very far from Judaism and Jewish interests. That part of them which does feel some connection with Judaism belongs to the Jewish Consistory in Paris. Very close to them is the large

and wealthy community of Levantine Jews from Saloniki, Smyrna, Stambul, Sofia, etc., who also speak French and are great advocates of French culture which they acquired in the schools of the Alliance Israélite. More than 6,000 families or about 30,000 persons belong to this Levantine congregation which supports its own religious institutions, clubs and societies.

Then come the East European Jews. In the workingmen's section in Belleville there live about 8,000 families of Jewish immigrants (about 40,000 souls). A small part of these, about 500 families, are organized as a "Polish" religious congregation "Beth Agudath Israel" which is now building with the aid of the consistory its own synagogue in the neighbourhood of Montmartre. In the third and fourth districts there is a numerous Jewish population which settled there before the war and which is naturalized for the most part. About 2,000 families of Jewish immigrants are scattered over the Left Bank of the Seine and in the Parisian suburbs in Gargot, a very interesting, neat little Jewish town. In Blichie, Rancy, etc., there are about 5,000 families of Jewish immigrants (about 25,000 persons) who support their own synagogues, Talmud Torahs and societies.

All these elements add groups together form a permanent Jewish population of Greater Paris (with suburbs) of about 200,000 persons, without mentioning the so-called unstable elements, such as students, seasonal workers, political émigrés, etc.

This number, 200,000 Jews, seems surprising at first, but when one tries to compare the result of this calculation with other facts it does not seem at all extravagant. So a French Jewish journalist, for instance, during the Jewish high holidays made an interesting inquiry about the number of synagogues and worshippers and it turned out that in all Paris at that time there were functioning 63 synagogues, Bathes, Medrashim and temples, and that they were attended by 38,000 persons—men and women. Does this not indicate a Jewish population of at least 200,000 persons?

If this calculation is correct, the role played by Paris in Jewish life in general is suddenly changed and it becomes according to the number of Jews in its population, the *seventh* Jewish community in the whole world, and the fourth in Europe. Larger than Paris are New York, Warsaw, (309,165), Chicago, Philadelphia, Budapest (217,545) and Vienna (201,513). According to the number of its Jews, then Paris exceeds Berlin (172,672), Lodz (155,860) and Kiev (128,141).

The entire growth of the Jewish

population of the immigrants in Germany, and native born drifted apart. Some of them come from the Levant. No one French immigrants the old Jewish provincial to were published in the results in Northern foreign Jews. Some about living in Av. supporting handwork. In coal mine 300 Jewish in are all artists. Nancy has immigrants. from Czechoslovakia at the university from Russia Metz. The

1928

5689

PERCY J. QUINN

MANAGER

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population of Paris is accounted for by the immigration of foreign Jews. In Germany, as well as in France, the native born Jews would have long ago drifted apart and become assimilated if tens of thousands of immigrants had not come from Eastern Europe and the Levant. Not only in Paris, but also in the French provinces it is the Jewish immigrants who are still keeping up the old Jewish communities in the provincial towns. Some time ago there were published exact statistics of foreign Jews in the various French provinces. The results are extremely interesting. In Northern France, Lille has 1,000 foreign Jews, Valenciennes, also 1,000; Lens about 300; smaller groups are living in Avion, Betin, etc. They are supporting themselves with trade and handiwork. Some of them are working in coal mines and in Rouen there are 300 Jewish families from Poland. They are all artisans. In Eastern France, Nancy has the largest community of immigrants. There are about 400 families from Poland, Roumania and Czechoslovakia, besides 200 students at the university; 500 immigrant families from Russia and Poland are living in Metz. They are artisans, some are



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merchants. In Sedan, Besancon, Epinal, etc. one can also find from 10 to 20 Jewish families who have recently settled in these provincial towns. In Central and Southern France, Marseilles has the largest number of Jewish immigrants; 1,300 families from Turkey, Greece, Syria, Russia, Roumania and Palestine. The immigrants from the Orient are mostly merchants. The immigrants from Poland and Russia are artisans. In Bordeaux there are 10 Jewish immigrant families and 50 single immigrants without families. Half of them are Sephardim from Turkey and Salonika, the other half, artisans from Eastern Europe.

Everywhere, all over France, there are now scattered smaller and larger groups of Jewish immigrants, and if Jewish life still pulsates now only in Paris, but also in the smaller centres, it is due to all of these newly arrived Jewish families who preserve their traditions and bring new life into the atrophied organizations of French Jewry. Not in vain, then, do the assimilated

leaders of the Central Jewish Consistory in Paris place all their hopes upon the "new" elements. They are grieved to note that the native French Jews are dropping more and more away from Judaism, even from that "preserved" Judaism which was created in France during the last 100 years. The Secretary of the Consistory, Dr. Editz, complained bitterly at the last meeting of the fact that the French Jews think that, in order to be genuine Frenchmen,

it is necessary to cast off all religious customs which could set them apart from the surrounding environment. He advocated, therefore, a closer contact with immigrant circles.

Paris has become the fourth Jewish community in Europe. This involves an obligation that has been imposed upon Parisian Jews to bring its importance to Judaism into direct ratio with its size.—Copyright, 1928, by Jewish Telegraphic Agency, Inc.

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Caplan, Markham Street, luncheon and presentation; Miss Lillian Goodman, D'Arcy Street, theatre, luncheon and presentation; Miss Lillian Garfinkel, Brunswick Avenue, luncheon; Miss Beck Moscoe, Palmerston Boulevard, luncheon; Miss Jean Rosenblatt, Beverley Street, luncheon and presentation; Miss Lilyn Winberg, Grenadier Road, tea and presentation.

Miss Julia Gottlieb, of Los Angeles, formerly of Toronto, is visiting her brother and sister-in-law, Mr. and Mrs. M. S. Gottlieb, Beatrice Street.

Miss Sophie Brady, of New York, is the guest of Mrs. A. Clavir, Northcliffe Boulevard.

Milton Burman, of Rochester, N.Y., is spending a few days in Toronto.

Mr. and Mrs. Sidney Miller, Brunswick Avenue, motored to Buffalo for a few days.

Miss Anne Kasler, Jean Street, Rosedale, left Saturday evening for Chicago.

Mrs. W. S. Friedlander, Mr. and Mrs. A. E. Friedlander and family, of Brooklyn, N.Y.; Mrs. J. Levin and Dr. S. Levin, of Cleveland, were guests of Dr. and Mrs. Joseph H. Greenberg, Beverley Street, during the past week.

Mr. and Mrs. D. B. Goodman, Palmerston Boulevard, entertained Saturday evening in honour of their eleventh wedding anniversary.

Mrs. Sidney Rosen and children, of Chicago, who visited her sister, Mrs. J. W. Kasler, Garfield Avenue, returned home.

Mrs. Charles Jacobs, of New York, who was the guest of Mrs. J. M. Rothschild, Austin Terrace, has returned to Deauville, Que., where she has been spending the summer.

David Brady, of New York, is spending two weeks in town.

Harold Fishman, of Chicago, who visited his father, Phil Fishman, for the past three weeks, has returned to enter the University of Wisconsin.

Mr. and Mrs. Harry Papernick and family, Spadina Road, have returned from their summer home at Jackson's Point.

Mrs. B. Garfinkel, Empire Avenue, left Tuesday for New York.

Miss Miriam Garfinkel, Forest Hill Road, is expected home at the end of the week from Sherbrooke, Que., where she was the guest of Miss Helen Cohen.

Mrs. Samuel Shenkman, of Montreal, is spending the holidays with her parents, Mr. and Mrs. J. Ross, Bracondale Hill Road.

Mr. and Mrs. M. Enushevsky, of Guelph, are spending the holidays in town.

Sam Stampleman, of New York, was at the King Edward Hotel for a few days.

Miss Edith Perry, of Akron, Ohio, who visited her uncle and aunt, Mr. and Mrs. S. Foreman, Queen Street West, for the summer, has returned home.

Jack Stadtmayer, of Passaic, N.J., arrived Sunday to visit his sister, Mrs. Morris Kriss, Brunswick Avenue.

Mrs. L. Fogle and family, of Oakwood Avenue, have returned from Jackson's Point, where they spent the summer.

Mr. and Mrs. M. Shulman, Colin Avenue, who motored to Detroit for a week returned home Wednesday.

Mrs. H. Paulin, College Street, is back from Belle Ewart.

Mr. and Mrs. L. Rose, Roswell Avenue, spent the past week in Montreal.

Mrs. L. D. Levine and family, Cheritan Avenue, are home from Montreal.

Max Silverman, of Sudbury, Ont., spent a few days in Toronto.

Mr. and Mrs. J. Ross and daughter, Dollie, Bracondale Hill Road, and Mrs. S. Shenkman, of Montreal, motored to Rochester, N.Y., last week-end.

Mr. and Mrs. M. A. Silverman, 5681 Park Avenue, and Mr. and Mrs. L. D. Satim, of 637 Outremont Avenue, Montreal, spent the week-end with Mr. and Mrs. L. Levine, Cheritan Avenue, Lawrence Park West.

B. H. Fogle motored back to Montreal after spending the last month with his mother, Mrs. L. Fogle, at Jackson's Point.

Miss Doris Stone, Beatrice Street, entertained Wednesday at a corn roast.

Mr. and Mrs. B. Pullman have returned from Cobourg, Ont., and are at their home on Crawford Street.

Miss Freda Clavir, Manning Avenue, and Miss Helen Solomon, Markham Street, have left to take the nurses' training course at the Binghamton Hospital, Binghamton, N.Y.

Miss Annette Koskie, of Hamilton, spent the week with Miss Mign Kates, Cecil Street.

Present at a corn roast, at Elgin Mills, Richmond Hill, Sunday, September 9, were Mr. and Mrs. M. Barth, Mr. and Mrs. A. Silverberg, Joseph Kerbel, Miss Bertha Sky, Miss Betty Devorett, Mr. and Mrs. L. Steinberg, Mr. and Mrs. J. Rockfield, Al Fisher, Eddie Lauffer, Miss Pauline Cohen, John Donald, Mr. and Mrs. H. Winston, I. Shoichet, S. Rosenblatt and H. Wisse.

Miss Mildred Green, Robert Street, who visited Mr. and Mrs. A. B. Cohen, of Windsor, formerly Rose Nesbitt, of Toronto, has returned home.

Mr. and Mrs. Israel Cohen, Palmerston Boulevard, have left for Florida.

Mrs. S. Grossman, D'Arcy Street, was dinner hostess in honour of Mr. and Mrs. M. Stein, Mrs. Faye Isenberg, Mr. and Mrs. L. Isenberg and family, all of

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before he re
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Miss Byl
has left for
at Whitby.
Miss Lily
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Miss Rose
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Josh. Has
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Mrs. S. G
She will go
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Mrs. Al
Huntsville,
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Buffalo, and Miss Gwen Grossman, of Montreal.

Mordie Falick is visiting in Toronto, before he returns to Ann Arbor, Mich., to continue his medical course.

Miss Sylvia Press, Lauder Avenue, has left for the Ontario Ladies' College at Whitby.

Miss Lily Gould, of 1699 Dundas Street West, was hostess at a bridge, Sunday evening, honouring Miss Rose Gelman, of St. Petersburg, Fla. Covers were laid for twelve. Prizes were won by Misses Mary Otis and Betty Pecalis.

Miss Rose Gelman, of St. Petersburg, Fla., formerly of Toronto, is spending Rosh Hashonah with relatives and friends, and is the guest of her aunt, Mrs. S. Gula, 129 Markham Street. She will go home the first of the week via Detroit, Chicago and Louisville, Ky.

Mrs. Al. Ginsberg and baby, of Huntsville, are here for the holidays with her mother, Mrs. M. Levine, Huron Street.

Jack Silverman, of Sudbury, Ont., is expected in town to spend the holidays with his parents, Mr. and Mrs. A. Silverman, Whitney Avenue.

Mr. and Mrs. M. Stein, of Buffalo, N.Y., and Miss Gwen Grossman, of Montreal, were guests of their sister and aunt, Mrs. S. Grossman, D'Arcy Street.

Misses Anne Kelner, Phyllis Saibe, and Joseph Schwartz and Sam Aaron were guests of Mr. and Mrs. H. Tobe, at Etobicoke over the week-end. Mr. and Mrs. Tobe and their guests motored to Orangeville during the week-end.

Mr. and Mrs. H. Tobe, Markham Street, gave a corn, weiner and marshmallow roast Saturday evening last, prior to closing their summer home at Etobicoke. Misses Fay Atkins, Anne Kelner, Phyllis Saibe, Miss Pearlman, Ethel Eckler, Betty Salsberg, Doris Litowitz, Pauline Hoffman, Bella Bolter, and Joseph Schwartz, Mac Levy, Sam Aaron, Bert Rosen, Saul Dorsh, Judd Black, Stanley Hanest, Irving Salberg, David Peltz, Mr. and Mrs. Joseph Tobe and Mr. and Mrs. Mac Berger were there.

Mr. and Mrs. Joseph Singer and family, Palmerston Boulevard, returned to the city Thursday from their summer home at Ward's Island.

Dr. and Mrs. I. W. Ruskin and Miss Ethel Ruskin, all of Detroit, are guests of Mr. and Mrs. M. Geldzaker, Walmer Road, for over the holidays.

L. Hersch and son, Joseph, of New York City, who attended the Cohen-Finsten wedding, have returned home.

Mr. and Mrs. Frank S. Hutner, Brunswick Avenue, are back from their summer home at Jacks on's Point.

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Dr. S. Temea, of Ansonville, Ont., motored here to spend the high holidays with his parents, Mr. and Mrs. R. Temea, College Street.

Mr. and Mrs. I. Corb and daughter, Reba, Palmerston Boulevard, have returned from their trip to Europe.

Mr. and Mrs. Murray Draimin, Kendal Avenue, were in Detroit for two weeks.

Mr. and Mrs. Joseph Newman, Rushton Road, are home after summering at Centre Island.

Entertainments during the past week in honor of Miss Goldie Smith, whose marriage to Sydney Roth takes place in October, were given by Mr. and Mrs. Harold A. Farber, Astley Avenue, corn roast; Mrs. M. Haberman and Miss Hilda J. Narrol, handkerchief bridge and mah jong; Mrs. A. Soles and Miss Celia Nussbaum, luncheon and bridge; Misses Lillian Saroff and Sophie Weisman, tea.

Mrs. J. Yassy and son, Sheldon, Dundas Street West, motored last week to Niagara Falls and Buffalo for a few days and were at the Hotel Statler.

Mr. and Mrs. J. B. Goldenberg, of Cleveland, Ohio, were guests over the Labour Day week-end with Mr. and Mrs. J. Yassy, Dundas Street West.

Mrs. Ben Goldenberg and son, George, of Cleveland, who visited her daughter, Mrs. J. Yassy, Dundas Street West, for several weeks, has returned home.

Miss Rose Shatman spent last week-end in Buffalo.

Mr. and Mrs. B. D. Wayman, 35 Standish Avenue, Rosedale, are spending the holidays in Ford City with the latter's parents, Mr. and Mrs. B. Harwitz.

Mr. and Mrs. Harry Langor and children, of Hamilton, are with their parents, Mr. and Mrs. J. Cadinsky, Borden Street, for the holidays.

Mr. and Mrs. Moe Slabosky and daughters, Jeanette and Dorothy, of Montreal, returned home after visiting Mr. and Mrs. S. M. Hanaher, Wells Hill Avenue.

Mr. and Mrs. M. A. Venis and children, of Ottawa, who attended the Cohen-Finsten wedding have returned home.

Continued on page 148

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A Timely Resolution

By RABBI JULIUS BERGER, Shaare Zion Synagogue, Montreal

As the season for forming new resolutions is drawing near, it behooves us to ponder over two of the gravest problems that confront us to-day: the first is the Jewish home, and the second, Jewish learning.

To revive the Jewish home we must emulate the home of our

ancestors. Even though our ancestors did not have the mansions in which we dwell to-day; even though theirs were rude huts, with straw roofs and bare floors, with no furniture worth the name—yet, within them there was real home life. The father was not merely a bread-winner;

the mother not simply a shopper for the children's material needs. Both were the symbol of piety and sanctity. Children saw the piety and the sanctity where'er they turned. They saw them; they were impressed with them; they practiced them. To expect the synagogue or temple—no matter how magnificent it be—to do the work of the home is only illusion.

Next to home life is Jewish learning. From experience I can say that in the colleges and universities Christian students study zealously our Bible, our literature, our Hebrew language. Even the Talmud is to-day interesting large numbers of Christian students. It is indeed tragic to think that some of the greatest Bible students to-day, that some of the leading scholars in Hebrew philology and in Biblical science are non-Jews. We Jews refuse to drink from our own living waters—those that nourished the souls of our fathers. Of late, we have fallen into the great error to believe that a Sunday School training is enough for our children.

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These reflections should rouse us to our duty during the year 5689. Let us form the time-resolutions—revival of Jewish home life, and revival of Jewish learning. With them as foundation stones, all our work will endure and our people will of certainty be called AM OLAM, an eternal people of an eternal God.

Jewish Immigrant Aid

The Jewish Immigrant Aid Society of Canada has the following national officers: S. W. Jacobs, K.C., M.P.; Lyon Cohen, A. Freiman, A. A. Heaps, M.P., honorary presidents; Benjamin Robinson, president; L. B. Daniels, first vice-president; H. Barsky, second vice-president; Jacob Albert, treasurer; S. S. Fels, B.C.L., honorary secretary; A. J. Paull, executive secretary; vice-presidents: A. S. Hurwitch, Calgary, Alta.; H. A. Friedman, Edmonton, Alta.; Chas. Zwerling, Halifax, N.S.; David Sweet, Hamilton, Ont.; Max Lerner, London, Ont.; I. Friedgut, Regina, Sask.; Rev. A. Babb, St. John, N.B.; David Ellis, Saskatoon, Sask.; S. Buccovetsky, Timmins, Ont.; Dr. A. Brodey, Toronto, Ont.; B. Margulius, Vancouver, B.C.; S. Hart Green, Winnipeg, Man.; Directors: H. M. Caiserman, B. Gold, Harry Gordon, A. Klein, I. Lande, Dr. M. Ratner, L. Rubin, Ald. Jos Schubert, A. Wolofsky, L. Zuker, Louis Cohen, ex-officio.

Quarterly report of activities for May, June and July, follows:

During the three months covered by this report helpful information and advice was given to 4,500 people who passed through the offices in Montreal, Toronto and Winnipeg. The offices of the Jias received 826 letters and 39 telegrams and sent out 6,354 letters and 37 telegrams.

The offices at the ports of Halifax and Quebec received 99 letters and sent out 290 telegrams to relatives of incoming immigrants.

Greetings for the Jewish New Year

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grants. The Legal Aid Department has handled in the three months 357 cases. Three hundred and forty people were helped by

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*wish the
Goel Tzedek Congregation
and the entire Jewish
Community of
Toronto
a Happy and Prosperous
New Year*

**A HAPPY AND PROSPEROUS
NEW YEAR**

MURRAY L. KEYFETZ

BARRISTER, SOLICITOR, ETC.

Edin 1906
IMPERIAL BANK BLDG.
171 Yonge Street

**Mr. and Mrs. B. Gotthell
and Family**

295 Crawford Street

*Wish to extend to all their
friends and relatives
their best wishes for a
Happy and Prosperous
New Year*

Greetings for the New Year

Geo. A. Stephenson

Authorized Trustee
in Bankruptcy

Federal Building

Richmond and Shppard Streets

TORONTO - ONTARIO

Addnlde 6440-7250

**REINGOLDS
DRUG STORE**

Prescriptions Properly Prepared
Called for and Delivered
438 College St. Tr. 8445
(at Richmond) "Barbours and Barbours"

the Society in the matter of passports, visas, permits at the offices of the Dominion Immigration Department in Montreal and the various consulates. The Searching Department received 41 searchers. In 19 cases the relatives in Canada were traced and put in contact with their relatives in Europe. Twenty-two cases are still pending. The Free Employment Bureau handled 32 cases. Of these, 13 were placed in Montreal and 12 were given free transportation to Winnipeg to work on the Ica farms as harvesters. The Remittance Department handled 229 individual remittances and transferred to the various countries in Europe the sum of \$5,634.96.

Representatives of the Society met 136 boats at the ports and 64 immigrant trains. In the three months covered by this report, 981 Jews arrived in Canada with a total number of arrivals of 57,115. Nine Jewish immigrants were detained at the Canadian ports for various reasons and were later released through the intervention of the Legal Aid Department of the Jewish Immigrant Aid Society.

The destinations of Jewish arrivals were as follows: Quebec, 324; Ontario, 396; New Brunswick, 5; Manitoba, 136; Saskatchewan, 60; British Columbia, 18; Alberta, 40; Nova Scotia, 2; Total, 981. Most of these immigrants arriving at the Canadian ports receive food provisions for their train journey to their destination.



Mr. Shoshman

Proprietor of the Service Tire & Rubber Co. of 601 Yonge Street, Toronto, wishes to notify you that the company has opened another store at 6 Richmond Street East, Oshawa, which is one of the series of stores to be opened throughout Ontario, where the same courteous service is offered you. They will be delighted to give you any service you may require when passing through Oshawa. They handle tires, batteries and radios of all makes. They thoroughly recommend the Firestone tire, the only gun dipped.

Wishing You a Happy and Prosperous New Year

B. JACOBS

BARBER SHOP

Temple Building Beauty Parlor

386 BAY STREET

TORONTO

J. J. Glass

School Trustee

Ward 4

Extends to the
Jewish Community his
very best wishes for
a Happy and Prosperous
New Year.

1928

5689

A HAPPY AND PROSPEROUS NEW YEAR

M. AIKEN - H. J. WALDMAN

BARRISTERS, SOLICITORS, Etc.

331 Bay Street

Toronto

Trinity 8172

SAFER BROS. PROPS.

COLLEGE AUTO SERVICE

401 College Street

EXTENDS TO ALL THEIR FRIENDS A HAPPY NEW YEAR.

COMPLIMENTS OF THE SEASON

IRVING L. ROSS

Durant Automobiles

COMMERCIAL VEHICLES - FOURS - SIXES.

TORONTO DURANT CO., LIMITED

767 Danforth Ave. - Res. 73 Major St. - Tr. 7244

Schers Gold Medal Pharmacy

326 COLLEGE ST. (Cor. Major)

Trinity 1289

Extend to all our friends A Happy New Year

*Jewish Community Baseball League
Wishes its supporters
a Happy
and Prosperous
New Year.*

Mr. B. Weiss, President of the Jewish Old Folks Home and Mrs. Weiss wish to extend their best wishes for a Happy New Year to the members of the Executive, the inmates and all friends of the Home, and hope that the coming Year will see a furtherance of this noble work.

Vail's Laundry

EXTENDS THE SEASON'S GREETING

The Canadian Hoffman Machinery Co., Ltd.

91 DON ROADWAY TORONTO

*Manufacturers of Sanitary Steam Garment and Textile Pressing Machinery.
"A Machine for Every Pressing Operation."*

We take this opportunity to extend to all our Jewish Friends Our Very Best Wishes
for a Happy and Prosperous New Year.

1928

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Mrs. L. J. Breslin, Austin Terrace, entertained Thursday evening.

Dr. and Mrs. Charles A. Moses, of Hamilton, are spending the holidays with their parents, Mr. and Mrs. H. Brody, Walmer Road.

Mr. and Mrs. Samuel Fine and son, Jackie, Braemore Gardens, who were summering at Hanlan's Point, returned home Saturday.

Miss Anne Goldblatt, of New York, is expected here Friday to visit her parents, Mr. and Mrs. D. Goldblatt, Queen Street East.

Among those who complimented Mrs. Moe Slabosky, of Montreal, who was the guest of Mrs. S. Hansher, Wells Hill Avenue, were: Mrs. H. Palter, Austin Terrace; Mrs. M. Mehr, Lyndhurst Avenue; Mrs. M. S. Till, Burnside Avenue; Mrs. D. Levine, Braemore Gardens; Mrs. M. Pivnick, Wells Hill Avenue; Mrs. Luc Cohen, Arlington Avenue; Mrs. A. Samuels, Huron Street; Mrs. J. J. Dubey, Arlington Avenue; Mrs. I. J. Cohen, Arlington Avenue; Mrs. F. Gerstein, Lauder Avenue; Mrs. W. H. Samuels, Rushton Road, and Mrs. Ben Bregman, Lonsdale Road.

Mrs. Bertram P. Gerst, of New York, who visited her parents, Mr. and Mrs. H. Suroff, Grace Street, left Monday for home.

Miss Ernestine Altstedter, of New York, who was the guest of Miss Gladys Epstein, of Hamilton, and her cousins, Mr. and Mrs. L. Altstedter, Duplex Avenue, has gone home.

Bill Ader, of Rochester, N.Y., and Samuel Shinkman, of Montreal, are spending the holidays with Mr. and Mrs. J. Ross, Bracondale Hill Road.

Mr. and Mrs. Hyman Sapowitch, of Buffalo, are spending the holidays with their parents, Mr. and Mrs. M. L. Goldstein, Keele Street.

Dr. B. B. Balick, of New York, is expected here for the week-end and will be the guest of Mr. and Mrs. D. Goldblatt, Queen Street East.

Mr. and Mrs. S. Bookman, Rushton Road, were hosts at luncheon at the

Prince George Hotel for Mr. and Mrs. J. Rosenberg, Miss Rose Rosenberg, Jack Weissfeld, all of Buffalo, N.Y.; Miss Betty Rosen and Jack Rosen, of Jamestown, N.Y.

Miss Dorothy Levine and Barney Bliss entertained thirty of their friends at a corn and weiner roast at Etobicoke Creek Monday evening.

Mrs. M. J. Sachs and children, of Ottawa, are the guests of her parents, Mr. and Mrs. B. Enushevsky, Beverley Street.

Mr. and Mrs. Harry Caller, of Windsor, are visiting their parents, Mr. and Mrs. A. I. Broudy, Van Koughnet Street; and Mr. and Mrs. S. Caller, Palmerston Avenue, over the holidays.

Mrs. M. D. Ginsberg, of Cleveland, who visited her sister, Mrs. A. White, Palmerston Boulevard, has left to spend a few days in Detroit and will return here with Mr. Ginsberg to spend the holidays with Mr. and Mrs. White.

Mr. and Mrs. S. Silverberg and Mac. M. Silverberg, of New York, returned Tuesday evening, after visiting Mrs. M. Levine, Huron Street.

Mr. and Mrs. Joseph Newman and Sam Zacks, Rushton Road, are spending the holidays in Kingston with Mr. and Mrs. K. Zacks.

Mrs. H. Rosenthal and baby, Sunnyside Avenue, are in New York for a few weeks.

Mr. and Mrs. Mac Morrison (née Ida Brown, R.N.) have left on their honeymoon for an extensive motor tour to Kingston, Thousand Islands, Ottawa, and Montreal. They will live in Brooklyn, N.Y.

Misses Rose Cabot, R.N., and sister, Essie Cabot, of Brooklyn, N.Y., have left for the Thousand Islands, Montreal, and thence south to New York, after being present at the Morrison-Brown wedding, September 9. Misses Tillie Cohen and Mollie Siminovsky, registered nurses of New York, have left for a trip through Canada, after staying in Toronto to attend the wedding. Moe Cohen, of New York, motored here for the marriage.

Miss Jean Gilbert, Lou and Mickey Gilbert, Lou Jacobson and Ben Sharp, all of Cleveland, Ohio, visited Mr. and Mrs. J. Kringold and daughter, Marlie, Beatrice Street.

Mr. and Mrs. Leiberman, of Brooklyn, N.Y., returned home after visiting Mr. and Mrs. J. Kringold, Beatrice Street.

Miss Marlie Kringold, Beatrice Street, returned home Wednesday from an extended vacation of six weeks. She visited Detroit, Toledo, Cleveland, Columbus, Pittsburgh, Chicago, and other points.

Mr. and Mrs. J. Kringold, Beatrice Street, spent the week-end in Muskoka and Orillia, Ont.

Mr. and Mrs. I. Kamin gave a dinner honouring the twenty-fifth anniversary of their marriage. Tables were decorated in silver and gold. Covers were laid for fifty guests. Mrs. Kamin wore a gown of silver and orchid brocade, with silver shoes and hose to match. A surprise presentation of a bag of gold coins was made to Mr. and Mrs. Kamin. Present were: Mr. and Mrs. I. B. Kamin, Mr. and Mrs. Edward Markus, Mr. and Mrs. Charles Kamin, Mr. Nathanson, Mrs. J. Lubinsky, Mr. and Mrs. J. Levinter, Miss Etta Kamin, Mr. and Mrs. Max Kamin, Mr. and Mrs. Mark Markus, Mr. and Mrs. Jacobson, Mr. and Mrs. A. Axler, Mr. and Mrs. G. Rosenberg, Mr. and Mrs. Charles Tyber, Mr. and Mrs. A. Laytner, Mr. and Mrs. C. Blackman, Miss S. Kamin, Irwin Lubinsky, Misses Libby Stein, Rose Altman, Jennie Markus and Lena Lubinsky. Out-of-town guests were: Mr. and Mrs. Silverstein and family, Gilbert Silverstein, of Chicago; Mr. and Mrs. S. Kamin, Miss Sally Bloom, of Lima, Ohio; Mrs. I. Pinkerton, of Boston; Mr. and Mrs. L. Mossman, Mr. and Mrs. M. Mossman, Mr. and Mrs. I. Mossman, Miss Annette Mossman, Miss Kate Mossman, J. Mossman, H. Mossman, of Windsor; Mrs. Sol Goldman, of New York.

Max Kamin, Queen Street West, has left for Chicago, where he will be the guest of Mr. and Mrs. B. Silverstein.

PRESTON

Miss Ethel Swartz, of Brunswick Avenue, Toronto, has returned home after a two months' vacation with her sister, Mrs. L. Enushevsky, Preston. J. Schartz, of Brunswick Avenue, Toronto, and Reuben Ennis and Miss Fay Yarmolinsky were week-end guests of Mr. and Mrs. Enushevsky.

Miss Sara Gordon, of Preston, has returned home from Toronto, after visiting the Exhibition.

A Car Enthusiast



Phil J. Duggan

Sales Manager for Durant Motors of Canada, Ltd. In a capable analysis of the growth of the automobile business in the Dominion, Mr. Duggan points out that, in spite of the enormous increase in the buying of automobiles, the savings of Canadians have advanced

Canadian Consolidated Felt Co. Limited

Kitchener, Ontario, Canada

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We take this opportunity to extend to you our
heartiest wishes for a happy and prosperous New Year

Vol. IX.

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